

## KOREA STATISTICS

NP 5411 55, p. 111 (for all Korea)  
 Pakistan (1955)

Total community	521,660
Communicants	103,594
Ordained Korean ministers	941
Unordained evangelists	924
Churches & meeting places	2,048

## Ministry of Education statistics of 1962

1962

- ① Only 2,500,000 people claim membership in any one of 25 religious grps. in Korea,  
including Prot. and Cath.  
↳ 10% of population.
- ② In 1962 there was a 5 to 7% population increase. (1,000,000 to 1,500,000)
- ③ There are 10,357 religious institutions in S. Korea.  
" " 4,130 PRESBYTERIAN Churches, which is 40% of the total.  
There are 32,944 religious workers (inc. pastors, priests, monks, nuns, etc.)  
12,203 full-time CHRISTIAN workers. Of those, about  
~~40%~~ 40% are Presbyterian.  
Yet only 17% of any of the 10% who claim any religious  
affiliation, are Presby.  
The Presby. Church seems to be inefficiently carrying out  
its task.

1962

Christian Community in Korea, 6.5 million adherents, the second largest religious group in the country.

Far Eastern Economic Review,  
Asia 1980 Yearbook  
"Korea - South, p. 215"

## COMPARATIVE STATISTICS

for the years

1962 - 1964

Presbyterian Church of Korea

## CHURCHES

## BAPTIZED MEMBERS

Presbytery	1962	1964	1965	% Increase	1962	1964	1965	% Increase
Kyung Ki	127	144	158	24	14,130	18,628	19,056	35
Han Nam	67	85	86	28	4,718	8,015	7,450	57
Choong Pook	104	114	105	-	2,200	2,709	2,566	16
Taejun	51	69	83	62	2,160	2,939	3,763	74
Choong Nam	49	55	54	9	1,577	1,591	1,883	19
Kunsan	48	48	48	-	3,513	4,202	4,316	22
Chun Pook	121	125	126	4	3,955	6,160	6,078	53
Kim Jae	17	18	21	23	1,111	1,515	1,539	43
Chun Su	42	47	50	19	1,009	1,537	1,611	58
Chun Nam	72	88	88	22	2,498	3,380	3,638	45
Soonchun	190	184	190	-	7,543	7,553	7,944	5
Mokpo	97	67	73	24*	2,650	1,257	1,981	25*
Cheju	53	60	59	-	1,735	2,075	2,309	33
Chinju	70	84	81	16	1,628	2,285	2,605	60
Masan	90	94	97	8	3,032	3,686	4,101	35
Kyung Nam	71	7	68	4*	4,495	4,976	5,120	14
Kyung Pook	121	117	124	2	6,269	7,138	8,020	29
Kyung Dong	146	148	147	-	5,887	6,801	7,222	22
Kyung Su	77	70	71	7*	1,300	2,670	2,715	108
Kyung Choong	26	33	34	30	902	1,112	1,282	42
Kyung An	190	206	206	4	6,586	6,790	7,353	11
Kang Tong	35	31	25	40*	1,520	1,592	1,886	24
Kang Wun	15	33	32	113	692	1,950	1,511	119
Northern	80	95	102	27	5,324	8,176	8,964	68
Grand Total	1,977	2,017	2,133	8	86,434	103,739	115,663	33

(Note: An \* indicates % decrease)



## COMPARATIVE STATISTICS

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Church Workers

Presbytery	P A S T O R S			K A N G D O S A			C H U N D O S A		
	1962	1965	Net Increase	1962	1965	Net Increase	1962	1965	Net Increase
Kyung Ki	147	182	35	18	33	15	45	48	3
Han Nam	64	85	21	7	7	-	26	29	3
Choeng Pook	30	35	5	6	14	8	24	39	15
Taejun	20	25	5	4	3	1*	38	52	14
Choeng Nam	12	19	7	2	4	2	28	26	2*
Kunsan	20	22	2	4	8	4	20	22	2
Chun Pook	17	27	10	3	4	4*	47	58	11
Kim Jae	6	9	3	1	3	2	8	6	2*
Chun Su	8	11	3	1	1	-	20	21	1
Chun Nam	16	20	4	3	12	9	54	63	14
Soonchun	42	45	3	6	28	22	97	83	14*
Mokpo	15	10	5*	3	5	2	41	56	15
Cheju	10	14	4	2	2	-	25	27	2
Chinju	10	16	6	0	6	6	25	25	-
Masan	19	21	2	2	1	1*	34	47	13
Kyung Nam	51	57	6	6	6	-	34	43	9
Kyung Pook	71	81	10	12	10	2*	80	90	10
Kyung Dong	23	35	7	1	13	12	66	93	27
Kyung Su	13	21	8	6	5	1*	18	21	3
Kyung Choong	11	13	2	5	2	3*	23	10	18*
Kyung An	36	43	7	8	15	7	89	89	-
Kang Dong	11	15	4	3	4	1	11	10	1*
Kang Wun	5	9	4	3	4	1	10	18	8
Northern	136	157	21	11	17	6	31	58	27
Grand Total	797	972	175	123	207	84	881	1,042	161

(Note: An \* indicates net decrease)

PERCENTAGE INCREASES:	Ordained Pastors	—	Net Increase	22%
	"Kang Do Sa"	—	Net Increase	63%
	"Chundosa"	—	Net Increase	18%

CONDITIONS AFFECTING THE EXPLOSIVE  
GROWTH OF CHRISTIANITY IN KOREA'S  
NORTHWESTERN PROVINCES

*Written about 1966 at  
the request of Rev. Shearer.  
It has never been published.  
Richard H. Baird*

The Korean Church is one of the outstanding churches brought into being during the roughly onehundred and fifty years of the modern missions era. While all writers on Korea have noted that church growth in the Provinces of North and South Pyongan and Whanghae far outstripped the development in other parts of the country, it has remained for the Rev. Roy E. Shearer in his recent most valuable work, Wildfire: Church Growth in Korea, to give special emphasis to this difference and to raise questions as to its causes.

*much of this material is given in the slightly different form in the article in the Review Method in Profile.*

Since the writer spent his boyhood in South Pyongan, eighteen years of his adult missionary life in North Pyongan and, during both periods, travelled through Whanghae, Mr. Shearer has kindly invited him to give his views on this subject. In this paper we will not repeat what Mr. Shearer has already accurately pointed out in his book. To understand this paper it would be well for the reader to familiarize himself with Chapters IV and V of Mr. Shearer's work.

The purpose of this paper, therefore, is to study the personal, economic, social, cultural and political factors which were used by the Holy Spirit in the development of the Christian Church in the three northwest provinces of Korea. We shall not discuss how Korea as a whole differed from China and Japan but how these particular provinces differed from the rest of Korea. The period under consideration is from the entry of Protestant Christianity into Korea (1884) until World War II (1940).

All observers agree that the North Koreans are more energetic, aggressive and individualistic than those of the south. The question is, why? An obvious and immediate answer is that the north is



more mountainous and had less population. Accepting Seoul as the dividing point, the north <sup>had twice the area and half the</sup> ~~had twice the area and half the~~ population (as estimated in those days). There was freedom to develop the independence of character always associated with mountaineers.

Another factor was the matter of farm dwellings. In most of Korea the farm population live in villages from which they go out to work in their fields. On a line roughly following the present boundary between North and South Pyongan Provinces the farming villages cease to be and each farmer, whether owner or tenant, lives upon the land he farms. There are towns but these are the administrative centers where the government officials, police, and merchants have their places of business. There are no farming villages as such. This situation existed in the whole of the Yalu River basin which included nearly all of North Pyongan Province. The only exception was in the level and favored farming land in the coastal strip along the Yellow Sea.

This also applied to the Hamkyong Provinces on Korea's northeastern side. An anthropologist friend of the writer has said that, at about the same parallel of latitude, a similar situation exists across Asia and Europe.

Agriculture definitely entered into the picture. In old Korea the cultivation of rice ended with the northern boundary of Whanghae Province (at about the city of Whangju, some thirty or so miles south of Pyongyang). Save for a few ~~favored~~ spots along the coastal <sup>strip</sup> ~~which~~ had the combination of southern exposure and easily available water, there were no rice fields in North and South Pyongan Provinces. In the writer's boyhood the whole of the great plain around the City of Pyongyang, the seat of

Korea's most ancient civilization, the Lolang Culture, was all in dry land cultivation.

Rice, as grown in Korea, produces twice the amount of grain that can be grown in a dry field. Furthermore, south of Seoul at least, the summers were long enough so that a crop of winter barley could be grown on the same paddy that was later flooded and produced a summer crop of rice. This meant that the income from rice lands in the south was three times that of the dry fields in the north. As a result the wealth and aristocracy of the country were concentrated in the south. Here the ancient, wealthy and powerful family clans had their ancestral headquarters. Northerners who became wealthy tended to move south. The inevitable result of this was a high degree of absentee landlordism, a low percentage of owner operation, and sharp social stratification. There was a deep cleavage between the land owner and the tenant, between the aristocrat (yangban) and the commoner (shang-nom).

On all these points the opposite situation held in the north. While in general the same philosophies, the same social standards and values were held in the north as in the south, there was less cleavage between the haves and the have-nots. The extremes of society were much closer together with the result that people were more democratic and there was a higher level of literacy (both in the Chinese character and in the Korean script) in the north.

When Christianity entered Korea it found in the north a people alienated both from their own government and also from their own ancestral roots which, in an ancestor worshipping culture, <sup>to some extent,</sup> meant, their religious roots as well.



The Seoul government was dominated by the powerful family clans of the south. The competition between them for government offices was intense and murderous. But they were always willing to temporarily forget their bitter feuds when it came to preventing the stalwart, independent, aggressive and more democratic people of the north from attaining government office. This point is so important for what is to follow in this article that a purely Korean (rather than a missionary or foreign) source is given for the benefit of those readers not familiar with the Korea of this time. Korea, Its Land, People and Culture of all Ages, 1960, Hakwon-sa Ltd., Seoul, Korea, is a book published in English but prepared entirely by Koreans. On page 67 it tells of a northern rebellion in 1881, led by one Hong Kyongnae.

"Hong was a native of Yonggang (near Wiju, Ed.) in Pyongan Pukdo province where the people were especially a discontented lot. Seoul discriminated heavily against the north with the result that no native of Pyongan-do ever saw high office in government. The resentments of this province were wellembodyed in the person of Hong Kyongnae who was . . . ."

The article on Hong goes on to say that his rebellion was particularly aimed at ending the domination of the Andong Kim clan over the Seoul government with resulting oppression of the people of the north, as of all Korea.

Since hope springs eternal the northern counties continued right up to the end to send deputations of their bright young men to take the government examinations for office ( as Hong had done). Their constant failure to be accepted had repercussions for the north which amounted to more than mere disappointment and frustration.

In the south when a new governor, magistrate, mayor or other official was sent from Seoul he might be unwelcome as a member of some rival or hostile clan, but at least he was another southerner. He was to some extent limited in his oppression and unjust exactions of the local people by the knowledge that they might take vengeance upon his family and clan who lived in their midst or not far away. But in the north, since all the officials sent from Seoul were southerners, they were strangers and foreigners as far as the local people were concerned. These men accepted office in the less cultured, colder, more rugged north for the sole purpose of enriching themselves as fast as possible and by all means at their disposal. The northerners with no means of escaping or of mitigating their avarice came to regard them as emissaries of a foreign and hostile power.

This attitude toward government leads naturally to the matter of smuggling. Through all the years of Korea's efforts to be a hermit nation Whanghae and Pyongan \* Provinces were engaged in smuggling activities which the government was never able to control. The doctoral dissertation of Dr. ~~McAlfee~~ McCune: Korean Relations with China and Japan, 1800 - 1864,\*\* which is the best study known to the writer on Korea's international relations during this period, points out that while the trade with Japan, conducted through Pusan, was strictly controlled by the Korean government, it never was able to control the illicit trade across the

\* In 1892 or 1893 Pyongan Province was divided into a North and South.

\*\* Unfortunately this dissertation has never been published. It is doubtless on file with the Univ. of California. Mrs. ~~McAlfee~~ McCune kindly permitted the writer to see her copy.



Yalu River although instant death was the fate meted out to any caught in the act. Dr. McCune does not discuss the salt smuggling business from Whanghae Province across the Yellow Sea (Whang Hae).

This trade was strictly illegal and did not come under the head of Chinese - Korean relations. *Knowing the Orient, the writer surmises is that this trade was probably illicit at the Chinese side as well as the Korean.*

In China the production, distribution and sale of salt was a government monopoly and many interesting researches have been published on the way the Peking government used this monopoly for the purposes of social and political control. Rebellious interior provinces were brought to terms by being denied salt. The writer is sure that a similar situation existed in Korea. At least there was a salt tax which was an important source of revenue. It is certain that Whanghae Province, jutting out into the Yellow Sea like a finger pointed toward China, with its myriad islands and isolated fishing villages with *their* excellent harbors, made an ideal base for smugglers. Since there was no refrigeration the fishing villages needed large quantities of salt to prepare their catches for the markets in the interior of Korea. Thus the salt smugglers had a market at a safe distance from the prying eyes of tax collectors.

All this is bourn out by the history of the early Catholic missionaries who came and went during a century or more always using either Whanghae or Pyongan Provinces as their gates of entry. The early contacts of the Suh brothers with the Scottish Mission in Manchuria are another illustration.

Rhode's History (pp70-71) points out a fact whose significance has not been adequately noted. In 1865, the year before he met his death with the ill-fated General Sherman, the Rev. Robert Thomas actually spent September to December in Whanghae Province in company with two Roman Catholic Koreans he met in Chefoo.

Undoubtedly



they made the round trip in salt smuggling junks. Very likely they did not go far inland but spent most of their time in fishing villages, off-shore islands and smuggler haunts. But there are no secrets in Korean villages. Wherever he went everyone must <sup>have known</sup> ~~HAVE KNOWN~~ that there was a foreigner in town, that he came and went on some particular junk whose captain and crew were known to all.

This shows that the mores of the local society were geared to ignore and disobey the Seoul government; to accept and profit by ideas, goods and people from outside Korea. This was not the act or attitude of isolated individuals. Local society as a whole understood and ~~not~~ only tolerated but protected its members in these activities. This certainly shows an attitude of independent open-mindedness far different from what Dr. Baird found in Fusan and Taegu in his early explorations there.

Dr. Baird was aided in his 1891-1895 explorations in Kyongsang and Cholla Provinces by the Suh brothers. The Suhs were originally from Wiju (Pyongan Province) but having to flee for their lives because the government had learned of their trips across the Yalu River, they had made Sorai Village (Whanghae Province) their home. Dr. Baird makes interesting notes in his diary and letters of the disgust of these northern men for the ignorance, obscurantism and hostility they found in the south. In fact, Suh Kyung Jo became so disgusted with his own countrymen in and around Taegu that he became physically ill and left Dr. Baird to return north without completing the itinerary he had agreed upon.

The alienation of the northern people from their government was closely related to their alienation from their own ancestral roots. The leading people of the north were of the same families as the powerful clans which headquartered in the south. The elder sons continued to occupy the ancestral estates. The younger sons proliferated out and many were living in the north. Many of these younger sons both in south and north had themselves become the *patriarchal heads of large families* and had established secondary or sept headquarters where they carried on ancestral worship ceremonies, maintained family burial grounds, etc. The geneological records were kept in the main clan headquarters and the scattered families and distant septs continued to register the births of their sons. Gifts of money were supposed to accompany the requests for registration of new sons. This money was to be used for the costs of maintaining the clan headquarters and family registry, to defray the expenses incident to the ancestral worship ceremonies, and to provide the head of the clan, - the "tang son", the eldest son of the eldest son, a very influential person, with funds to bribe officials to secure government jobs for clan members.

The people of the north found these contributions to the clan headquarters to be a useless burden. The tang sons never arranged for any of the northern members of the clan to secure government jobs, why send the money? Many northern septs were trying in the last half of the Nineteenth Century to secure government recognition of themselves as new yangban clans. The way the Seoul government and the southern men who were officials in the north enriched themselves by fleecing these northern families makes a long story into which we need not go here. The *point* was, however, that in the north many yangban families felt it not worth while to



maintain the family connections which proved their yangban status. Others ~~impoverished~~ themselves trying to set up northern clans with the general result that the whole yangban system came into general ~~ridicule~~. The southern clans were naturally not happy to have their northern members cease to send funds. The phrase common throughout south Korea - "~~Pook~~ <sup>Pook</sup> ~~Pyongan~~ do shangnom deul" (the <sup>northern</sup> ~~Pyongan~~ province lowborn rascals) came not because there were no yangbans in the <sup>north</sup> ~~province~~ but because so many yangbans there had ceased to register their sons and support the clan headquarters.

This was in no way a religious rebellion or reformation. The northern counties were most faithful in maintaining the Confucian temples (haengkyos), the individual family and the sept headquarters kept the ancestral tablets and performed all the proper ceremonies. Actually they wanted to duplicate exactly what was done in the south but they felt that they were being exploited and abused by their distant cousins ~~at~~ <sup>in</sup> their own clans ~~headquarters~~ and by their government in Seoul. It was a situation which could and apparently did develop a degree of independence in regard to their cultural heritage.

An illustration of this occurred in 1959 when I was driving through North Ch'ung Ch'ong Province with a group of Korean <sup>friends</sup> including Dr. Han Kyung Chik, the outstanding Christian pastor of Korea. We passed a road sign <sup>indicating</sup> that the headquarters of the Han Clan were a mile or two away, up a side road. Dr. Han remarked that that was actually his own clan headquarters and that he had never seen it. All the group joined in suggesting that we go in to see the place. The opportunity of visiting one of these great clan centers, especially in company with one of the clan members, seldom comes to a foreigner in Korea. Dr. Han absolutely refused to go in. He said

that his family, in North Pyongan Province, had become Christian in his father's time. But long before that his family had ceased to register their sons or send money to the clan headquarters. The other Koreans immediately ceased their urging and we drove on. Dr. Han is one of the noblest and most famous men of Korea but to the yangban aristocracy of his clan he is declassé, - a "pook do shangnom."

Thus far we have dealt with conditions existing in 1884 which made the north a more likely field for the development of Christianity. Now we shall deal with a factor which developed after the Japanese annexation. It is outside the purpose of this paper to mention the many evils and sorrows which came to all the people of Korea, including the Christians, through the Japanese annexation. There was one respect, however, in which this worked very greatly to the advantage of rural church development in the north.

The Japanese, who are among the finest rice farmers in the world, introduced new varieties of rice into Korea from their own northern islands which would mature satisfactorily in the shorter summer of north Korea. In addition they introduced modern pumping machinery and engineering skill in building aqueducts with the result that all through north Korea hundreds of thousands of acres of dry fields were converted into paddy with corresponding increase in grain production. Mention has been made of the great plain of the city of Pyongyang. When the writer left Korea in 1914 to come to the US for his education, pumping stations were just being completed along the <sup>Pot'ong</sup> ~~Pot'ong~~ and Taedong Rivers but the agriculture was still dry field. In 1923, when he returned as a missionary, the whole vast plain, <sup>for</sup> miles and miles, was in rice production.



The Japanese also pushed the planting of fruit. Actually the missionaries had introduced strawberries, apples, peaches, apricots and similar fruits and had encouraged their Korean friends to get into this field. The Japanese, however, pushed this with all the resources of government. They made scions available at reasonable prices, provided scientific know-how in the matter of fertilizing and pest control. By providing marketing facilities they opened markets for Korean fruit in Shanghai and other Chinese cities which brought hundred of thousands of dollars,- cash money, to Korean farmers.

It should be emphasized that this development benefitted the north rather than the South. The ricefields of the south had been developed for centuries and were producing a superior variety of rice that brought top prices even in Japan. The south was not interested in new varieties. Even the introduction of fruits and other new agricultural products did not benefit the south as much as the north. The Japanese policy was to drive the Koreans out of the south (into Manchuria) and repopulate it with Japanese farmers so that it would be racially and well as economically and politically a part of Japan. The north was too cold for the Japanese. They wanted to exploit the north's resources but they did not want to colonize the land. Since there was a higher degree of owner operation of farms in the north, the <sup>Koreans of the</sup> north profited correspondingly in these Japanese improvements. In the south the tendency was for the Japanese to buy the undeveloped land cheap from the Koreans and then by installing modern power pumping or by planting fruit trees it was ~~The~~ Japanese who reaped the profits. That this had a real effect on church growth is shown by Herbert Blair's remark to the writer that in his itineration <sup>around</sup> AROUND Taegu, not infrequently he found that what

had been a flourishing church (composed undoubtedly of the poorer or tenant farmer class) at his last itineration six months or a year before, had emigrated almost one hundred percent to Manchuria.

In summarizing our study of conditions affecting church growth it becomes evident that the conditions mentioned in this paper do not apply equally in all parts of the area under study and that some of them also apply in an area where the church did not grow so fast. North and South Hamkyong Provinces had the same agricultural conditions as the Pyongan Provinces both in the old Korean days and under the Japanese. It suffered the same discrimination from the old Korean government officials and the yangban clans. But the church growth here never equalled that in the North and South Pyongan and Whanghae Province areas. The agricultural conditions in Whanghae were far different from those in its more northern neighbors. It never suffered the discrimination that they did. Yet it is one of the areas of great church growth.

The common factor inducing church growth in the provinces of Whanghae and the two Pyongans seems to be that of smuggling which would be associated with the legal and lawful relations with the outside world. These provinces were the route whereby communications between Seoul and Peking were maintained. The Chinese viceroys with their military escorts, the Korean tribute packtrains with their troops of high Korean officials, soldiers, merchants, servants and muleteers all passed this way. Aside from the annual and semi-annual exchanges there were special envoys and messengers constantly passing between the two capitals. It must have kept the people of this area alert as to the outside world. Smuggling, which had the approval and support of the local population, showed that relations with the outside world could be profitable as well as



interesting. This made both Whanghae and the Pyongan Provinces a fertile field for sowing the Gospel. In Pyongan the additional factors of mountaineer independence, alienation from their own government and cultural heritage, produced even more spectacular results.

The Hamkyong Provinces were a cul-de-sac. While of course the harbor was always there, there was no such thing as the port of Wonsan till the Japanese made it a treaty port in 1877. There was no smuggling across the Tuman River because there was nothing much but wild and undeveloped country on the China side, ~~of the river~~. Russia's occupation of Western Siberia and Vladivostock were comparatively recent as far as Korea's history was concerned and these were rough <sup>pioneer</sup> areas with nothing much to trade and of a different culture. The Hamkyong Province culture stagnated. Equally oppressed by their government and the clans of the south as the people of Pyongan Province, instead of looking outward and becoming progressive they developed a surly mountaineer independence, a sort of truculent conservatism which did not make a good attitude for the entry of a new religion.

The difference between the people of Pyongan and Hamkyung is expressed by the Koreans themselves in a set of one sentence epigrams which describe the characteristics of each province of the peninsula. Pyongan is, -"A lithe tiger upon a green mountain." Hamkyung is, "Two dogs fighting in the mud."



coming and his redemptive work, and about the obligations of discipleship. It is not surprising, then, that immediately after the 3,000 Pentecost converts were baptized they were placed under the instruction of the apostles (Acts. 2:42). Incidentally, this very obligation meant that the apostles were not free to fan out to remote regions of Palestine and beyond. The apostles could not be expected to impart in a few days what it had taken them the greater part of three years to acquire. And the Spirit was adding more to their store of knowledge (John 16:13).

To be sure, it is disappointing that we have no information at this point in Acts about the content of the teaching. Some scholars, especially those who take a rigid form-critical approach to the Gospels, have questioned the existence of any considerable body of teaching derived from the Lord himself and passed on through the apostles to the Church. Instead, they have persuaded themselves that the Church, faced with the need to instruct its members, took the few things that were remembered and greatly added to them, so that our Gospels represent the final stages of the growth of the tradition. The effort to arrive at the authentic words of Jesus in the Gospels and separate them from the contribution of the Church involves tremendous uncertainties. No wonder those who are engaged in it fail to agree among themselves even about the criteria to be used.

It would be cavalier to dismiss the difficulties that beset one who insists that the exact words of Jesus are reproduced in Matthew 28:18-20. The vocabulary is distinctly Matthean at several points. It is enough to maintain that we have a directive from the risen Lord himself rather than a late formulation by the Church. One is bound to be impressed that all the Gospels have a command of some sort attributed to the Saviour (assuming that the original ending of Mark as well as the so-called long ending had it also), and this testimony is supplemented by Acts 1:8. Since the Matthean passage relates to a scene at which 500 brethren may have been present (I Cor. 15:6), the certification of our Lord's commission must have been singularly impressive for all concerned and for those to whom the recollection of the scene was imparted.

We have ample reason to be convinced that behind the Great Commission stands the authority of the person of Jesus and his plain, insistent direction to his Church. Christ is cause, not effect; he is subject, not object. The Church is his own ("my church," Matthew 16:18), and he prescribed in advance how it was to be nourished and guided, even by the words of truth that he had spoken, words that the Holy Spirit had impressed on those who were now equipped to communicate them to others.

On reflection one can readily see that all three parts of the Great Commission are fundamental to the Church's life and work. The first leads on to the second and the second to the third. Together they form a perfect trilogy, a fitting counterpart to the Trinity itself. □

# What Makes the Korean Church Grow?

SAMUEL H. MOFFETT

**K**orea's stunning response to Billy Graham's crusade in Seoul this summer has called attention once again to the surprising vitality of Christianity in this small land on the edge of a continent that, for the most part, has proved to be the most resistant of all continents to the gospel message.

Only about 3 per cent of Asia is Christian. In Japan, for example, after four centuries of Christian witness, only one in a hundred is Christian. In China, which Christian missionaries reached more than thirteen hundred years ago, the percentage of Christians has never risen higher than a possible 1.5, and today after a quarter of a century of Communist repression that tiny proportion has eroded to a brave remnant.

But Korea has one of the fastest-growing churches in the world. Though it is situated squarely between China and Japan and far more recently opened to the Gospel (Protestants are ninety years old, Catholics a century older), Koreans have turned to Christ in unprecedented numbers. It is true that in North Korea Communists have wiped out the organized church, but in South Korea where there is freedom of worship some 10 to 13 per cent of the population is now Christian. This makes Christianity the strongest and probably the largest organized religion in the country, outdrawing in fact, if not in dubious religious statistics, both Confucianism with its dwindling social influence and Buddhism with its more religious appeal.

Why has the church grown so spectacularly in Korea? The Christian community there just about

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doubles every ten years. There are now some three million Korean Christians, and if marginal semi-Christian sects were included, the total would be four million. The growth rate is approximately 9 per cent a year, which is four times the rate of population growth in South Korea as a whole.

Korean Christianity has its problems and weaknesses, but lack of growth is not one of them. The contrast between this enthusiastic, expanding church and the more static churches of most parts of Asia and the West raises the question, What makes the church in Korea grow?

More than one answer has been given, but few have improved upon an answer given by my father, Dr. Samuel A. Moffett, more than half a century ago. Korea was already then one of the miracles of the modern missionary movement, and a commission of inquiry was sent to study the methods that had produced such great results. Since the first dramatic leap in church growth had occurred in my father's area of work in north Korea, they came to ask him the secret. I think his answer disappointed them. It was too simplistic. Too pietistic. But I think he was right.

"For years," he said, "we have simply held up before these people the Word of God, and the Holy Spirit has done the rest."

Any analysis of Christian strength in Korea that does not begin, as he did, with the power of the Spirit to cleanse and vitalize and the priority of Scripture in Christian faith and education will miss the mark. The mark of the Spirit was startlingly and indelibly imprinted on the Korean church in the very first generation. Within twenty years of the arrival of the first resident Protestant missionary, early stirrings of a great revival began to sweep through the staid Presbyterian and Methodist beginnings of missionary effort. The climax came in 1907 with "extraordinary manifestations of power" that reminded observers of the revivals of John Wesley. Church membership spurted upward, quadrupling in the five years between 1903 and 1908.

But while praising God for the winds of the Spirit, early missionaries were quick to give much of the credit for the amazing growth to a firm foundation of Bible-centered Christian instruction. The preaching and teaching of the pioneers was biblical. They spoke with utter assurance that the Bible was God's Word and that in it was to be found the ultimate meaning of human life and destiny. Therefore the Scriptures were quickly translated into the vernacular and widely distributed. Church leaders were given regular, intensive training in the Word. Perhaps most important of all, not just the leaders but all members of the church were systematically organized for Bible study in what was called the Bible Class system.

To ensure that all believers could read the Bible, literacy was widely made a requirement for church membership. In each congregation regular Bible study became as important a part of the church week as the prayer meetings or the Sunday service. Finally, once or

**In many an early Korean church, particularly in the north, personal evangelistic witness was almost as much a requirement of church membership as public profession of faith.**

twice a year, in the slack seasons, huge Bible Classes or conferences were held in the main mission centers; thousands of laymen and laywomen streamed in from rural villages to spend two weeks, at their own expense, in systematic study of the Word of God.

Out of these Bible classes came the primary agents of the advance of the faith in Korea. Not the foreign missionaries, though they did the first planting. Not even the national church leaders, though they were faithful in the cultivating. But the laymen and laywomen of the Korean church. The most effective evangelism is lay witness.

In many an early Korean church, particularly in the north, personal evangelistic witness was almost as much a requirement of church membership as public profession of faith. "You say you love the Lord Jesus Christ," the pastor would gently say to the candidate, "but how do we know you love him if you do not show it by bringing someone else to him?"

New Christians in Korea, touched with the joy of a personal spiritual experience, and taught by their training in Bible study to speak with an authority and a breadth beyond any individual experience, soon proved to be the best possible channels for spreading the Good News. As laymen, they used natural, local, social patterns of communication, speaking to relatives and friends and fellow workers in their villages. It was a good example of what modern missiologists call a "people's movement."

The three factors described above—Bible training for the whole church, the cleansing exhilaration of the Spirit, and an emphasis on a personal sharing of the faith with others—combined to set off a spiritual chain explosion in Korea. Dr. Roy Shearer in his book on the growth of Korean Christianity compares it to a spreading fire (*Wildfire: Church Growth in Korea*, Eerdmans, 1966). In fifteen years from 1895, when suddenly the church in the north began to grow, to 1910, just after the great revival, the Protestant community in Korea increased from only 800 to more than 167,000.

Not all the factors contributing to church growth in Korea were spiritual and theological or the consequence of sound mission practice. In the providence of God secular and non-theological elements have often furthered the progress of the Gospel. Protestant Christianity came to Korea at a time of total breakdown in



**Here was a wise missionary policy  
that made the church  
an independent, self-governing  
Korean entity as rapidly as possible.**

the nation's social, political, and religious life. The five-hundred-year-old Yi dynasty was tottering to its fall, and Korea was slowly but inexorably losing its independence to the rising empire of Japan.

In the process Confucianism, as the official faith of the doomed dynasty, was becoming thoroughly discredited. Buddhism had been in decline even longer; it had lost its hold on the nation in the fall of an earlier Buddhist dynasty. The traditions of centuries were falling in clusters. Set adrift from the old landmarks and numbed by despair, many Koreans not surprisingly turned with hope to the new, strong, self-confident faith of the Christians. In such circumstances the church's association with the West was not the liability it has been in other parts of the Third World. It was more of an asset. For the colonialism afflicting the Koreans was not Western but Asiatic. To them the West meant freedom, and democracy, and progress.

Into this vacuum of faith and meaning with its loss of national pride came the Good News. It was the right news at the right time, and it was communicated in the right way, with conviction and without compromise but also without narrowness. It was offered in love and demonstrated with Christian compassion for the physical needs of the people. The first Protestant missionary, Dr. Horace Allen, was a physician. The Christian message was preached with intellectual integrity, triggering a revolution in Korean education that transformed the nation. It was offered to the poor and the neglected with the same sincerity as to the king and queen, and the effect was to tear down class barriers and lift Korea's suppressed women into new freedom. It is no accident that the largest women's college in the world is in Korea, and is Christian.

But one basic fiber of the ancient Korean religious fabric had endured the nation's collapse. Confucianism and Buddhism for a time almost disappeared, though Buddhism has had something of a revival recently. But Shamanism was stronger and more deeply ingrained. Shamanism is a primitive East Asian animistic faith of nature spirits and dancing sorceresses and spells and superstitions. Unorganized but omnipresent, it survived the shaking of more structured religious foundations. It was no match, however, for Christianity. Unlike the higher, organized religions of the world that have been major obstacles to the spread of the Gospel, animism has been more often than not an indication of opportunity rather than resistance. It has been in the religious

soil of animism that church planters have reaped their most spectacular harvests. Korea has been no exception.

Government opposition is another factor that might seem to hinder the growth of the church but that sometimes has the opposite result. When it is intense and prolonged it can for a time wipe out the organized ecclesiastical structure as it has in North Korea since 1945. Two-thirds of the Christians of Korea were once in the north, but there are now no regularly meeting congregations left there. But in some circumstances opposition only strengthens the fiber of the church and lays the groundwork for future growth. The Russian Communist Lunacharsky warned, "Religion is like a nail. The harder you hit it, the deeper you drive it into the wood."

When the Japanese annexed Korea in 1910 and began to harass the church as a center of continuing Korean patriotism, church growth slowed perceptibly. But the authorities found that the church was the one free Korean organization they could not quite control. Christians were the backbone of the great, non-violent, Korean independence demonstrations of 1919. Again in the years before World War II Christians fought bitterly against compromise with Japanese-imposed Shinto worship and were persecuted for their resistance. Ultimately, however, this only served to identify the church more closely in the popular mind with anti-colonialism and with Korean nationalism, and it helps to explain the enormous popularity of Christianity after the war. A second explosion of church growth occurred. Christianity could no longer be stigmatized as foreign. It had become Korean, sharing the hopes and aspirations of the nation.

Contributing to the process of indigenization was a wise missionary policy that made the church an independent, self-governing Korean entity as rapidly as possible. As soon as there were enough ordained Korean elders to outvote the missionaries, Presbyterians, for example, cut the Korean church loose from its mission apron-strings. They established the self-supporting, autonomous Presbyterian Church of Korea, which has now become in its various divisions one of the five largest bodies in the Protestant third world of younger churches. Methodist, Holiness, Baptist, Pentecostal, Adventist, and Salvation Army churches have likewise flourished. Visitors to Korea are rarely out of sight of the cross on the spire of a Christian church. In Seoul alone there are more than 1,500 Protestant churches, and when Billy Graham held the final meeting of his crusade in June more Koreans flocked to hear him than had ever before gathered in one place at one time to hear the Good News preached.

It happened in Korea. And if one still asks "Why?" I can only point again to the foundations: the good news according to the Scriptures, the power of the Spirit, the enthusiasm of the witness, faithfulness in adversity, rootage in the national soil, and the providence of God in history. Above all, the providence of God. Paul said it best long ago: "God gives the increase." □

## Religions of Korea

불교 Religion	교단수 Churches	교직자수 Workers	신도수 Believers	문화공보부 발행 Ministry of Culture and Information
1. 불교 Buddhists	6,780 7,416 7,448 8,032	21,612 23,015 23,693 23,480	12,154,775 12,906,851 13,142,508 13,390,975	(1796.10.31) (1977.10.31) (1978.10.31) (1979.10.31)
2. 천주교 Catholic	2,265 2,308 2,339 2,332	3,921 4,130 4,303 4,339	1,052,691 1,093,829 1,144,224 1,189,863	(1975.12.31) (1977.10.31) (1978.10.31) (1979.10.31)
3. 기독교 Christion (Protestant including sects)	17,846 19,457 20,109 21,205	21,948 23,526 25,708 27,721	4,658,700 5,001,491 5,293,844 5,986,609	(1976.10.31) (1977.10.31) (1978.10.31) (1979.10.31)
4. 유교 Confucianists	232 232 232 232	11,944 11,944 12,079 9,572	4,723,493 4,723,493 4,824,700 4,925,444	(1976.10.31) (1977.10.31) (1978.10.31) (1979.10.31)
5. 천도교	140 142 166 238	1,629 1,628 1,699 3,169	822,729 814,673 828,089 1,052,630	(1976.10.31) (1977.10.31) (1978.10.31) (1979.10.31)
6. 태종교	52 52 61 71	47 46 52 70	158,631 170,631 176,496 257,442	(1976.10.31) (1977.10.31) (1978.10.31) (1979.10.31)
7. 원불교	295 321 329 341	3,150 3,204 3,293 3,425	751,591 806,550 816,140 904,568	(1976.10.31) (1977.10.31) (1978.10.31) (1979.10.31)

8. 기 타	1,294	6,938	1.866,696	(1976.10.31)
Other	1,303	6,441	1.850,460	(1977.10.31)
	1,396	5,923	1.869,902	(1978.10.31)
	1,413	6,007	1.907,297	(1979.10.31)

계	28,904	71,189	26.189,306	(1976.10.31)
Total	31,231	73,934	27.367,978	(1977.10.31)
	32,080	76,750	28.095,903	(1978.10.31)
	33,864	77,783	29.614,828	(1979.10.31)



1979 Korea Church Statistics

<u>Denomination</u>	<u>Churches</u>	<u>Workers</u>	<u>Constituency</u>
Anglican	70	93	43,110
대한 성공회			
Baptist			
Baptist	680	720	125,644
한국 침례회 연맹			
Bible Baptist	110	170	30,000
성서 침례 교회			
Church of Christ	200	500	20,000
그리스도의 교회			
Korean Bible Mission	7	40	1,000
한국 성서 선교회			
Korean Evangelical	1,124	1,306	324,962
기독교 대한 성결 교회			
Lutheran	9	9	1,560
한국 루터 교회			
Methodist	2,165	2,585	590,727
기독교 대한 감리회			
Nazarene	148	160	40,000
대한 나사렛 성결회			
Pentecostal			
Assemblies of God	380	507	300,000
기독교 대한 하나님의 성회			
Foursquare Gospel	9	14	900 (advt): 1800
대한 예수교 복음 선교회			
Holiness	70	-	3,400
여성			
United Pentecostal	23	30	3,000
한국 연합 오순절 교회			

1979 Korea Church Statistics

<u>Denomination</u>	<u>Churches</u>	<u>Workers</u>	<u>Constituency</u>
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Holiness	70	-	3,400
여성			
United Pentecostal	23	30	3,000
한국 연합 오순절 교회			



## Statistics on Protestant Work

Marilyn L. Nelson  
Sept. 1979

<u>Denomination</u>	<u>Year</u>	<u>Churches</u>	<u>Workers</u>	<u>Constituency</u>
Anglican	1974	63	67	30,000
	1975	72	52	30,000
	1976	72	64	30,000
	1977	72	56	40,000
	1978	75	56	40,000
Assemblies of God	1974	182	275	88,450
	1975	220	334	100,000
	1976	238	361	120,000
	1977	284	385	148,811
	1978	284	385	148,811
Baptist	1974	504	537	60,492
	1975	550	560	68,902
	1976	550	560	75,100
	1977	571	570	87,262
	1978	620	650	110,586
Bible Baptist	1974	54	64	6,214
	1975	55	65	9,000
	1976.	73	153	20,000
	1977	73	153	20,000
	1978	80	153	22,000
Church of Christ ( CC )	1974	81	55	7,460
	1975	83	60	4,500
	1976	86	72	8,000
	1977	90	72	8,000
Church of Christ (Christ's Korean Mission)	1974	120	85	4,140
	1975	125	100	5,000
	1976	125	100	5,000
	1978	150	220	24,022

<u>Denomination</u>	<u>Year</u>	<u>Churches</u>	<u>Workers</u>	<u>Constituency</u>
Church of God	1974	18	7	3,866
	1975	18	7	3,866
Foursquare Gospel	1976	6	12	400
	1977	7	11	856
	1978	9	14	900
Free methodist	1974	61	25	3,045
	1975	61	25	3,045
	1977	7	-	1,590
Gospel Church	1974	12	9	4,140
	1975	12	9	4,140
	1976	-	-	-
	1977	14	-	4,544
	1978	20	-	4,544
Haliness	1974	150	105	77,000
	1975	150	105	77,000
	1976	80	95	45,000
	1977	70	-	34,187
	1978	70	-	34,000
KEM	1974	3	5	1,000
	1975	3	5	1,000
Korean Bible Mission	1978	7	20	1,700
Korean Evangelical	1974	740	918	182,684
	1975	741	1,004	200,780
	1976	805	1,041	231,148
	1977	856	1,109	256,415
	1978	1,020	1,308	314,000
Korean Pentecostal	1974	25	25	3,250
	1975	32	34	5,500
	1976	38	38	5,800

<u>Denomination</u>	<u>Year</u>	<u>Churches</u>	<u>Workers</u>	<u>Constituency</u>
Lutheran	1974	7	7	1,160
	1976	8	8	1,245
	1977	9	9	1,340
	1978	9	9	1,420
Methodist - ( 총 리 원 )	1974	1,559	1,736	355,091
	1975	1,559	1,736	355,091
	1976	1,808	1,873	400,000
	1977	1,763	2,076	420,546
	1978	2,165	2,438	580,110
Methodist ( 총 회 )	1977	302	375	116,555
	1978	302	375	116,551
Nazarene	1974	110	107	16,532
	1975	119	135	25,000
	1976	135	140	30,000
	1977	135	140	35,828
	1978	140	145	36,000
RCLDS	1974	3	9	878
	1975	3	7	274
	1976	3	7	274
Salvation Army	1974	99	253	25,865
	1975	100	343	55,235
	1976	103	378	56,303
	1977	114	257	57,861
	1978	131	322	53,596
Seventh Day Adventist	1974	262	954	27,032
	1975	262	964	29,408
	1976	286	1,005	31,770
	1977	296	1,081	34,187
	1978	304	1,145	37,051

<u>Denomination</u>	<u>Year</u>	<u>Churches</u>	<u>Workers</u>	<u>Constituency</u>
United Pentecostal				
	1974	24	27	3,500
	1975	18	20	2,000
	1976	18	20	2,000
	1977	20	24	1,850
	1978	22	27	3,500
Presbyterian (Hapdong)				
	1974	2,250	2,600	615,000
	1975	2,534	2,696	668,618
	1976	3,012	3,044	730,682
	1977	3,457	3,554	837,473
	1978	3,685	4,254	1,015,500
Presbyterian (Tong hap)				
	1974	2,586	3,018	611,154
	1975	2,879	2,912	639,605
	1976	3,000	3,322	697,937
	1977	3,153	3,711	757,845
	1978	3,436	3,928	808,684
Presbyterian (Koryu)				
	1974	571	537	104,870
	1975	619	540	124,965
	1976	610	630	114,104
	1977	611	740	138,192
	1978	636	828	164,143
Presbyterian (ROK )				
	1974	727	867	209,084
	1975	738	927	216,068
	1976	750	950	222,593
	1977	781	946	194,784
	1978	781	946	194,784
Reformed Presbyterian				
	1974	125	50	19,278
	1975	125	50	20,000
	1977	125	-	18,692
	1978	122	-	36,550

<u>Denomination</u>	<u>Year</u>	<u>Churches</u>	<u>Workers</u>	<u>Constituency</u>
Presbyterian	1976	48	65	6,200
( 환 원 )	1977	58	-	9,705
	1978	67	107	10,500
Presbyterian	1974	22	17	2,300
Reconstructed	1975	22	17	2,300
Bible Presbyterian				
	1974	80	64	9,000
	1975	80	64	9,000
	1976	60	54	5,000
	1977	76	-	15,060
Unofficial	1974	39	30	12,500
Presbyterian	1975	39	30	12,500
( 무 외 )				

Sources: Prayer Calendar of Christian Missions in Korea and General Directory,

W. Ransom Rice, Jr., Editor, 1975, 1976, 1977, 1978

Katherine Boyer Moore, Editor, 1979

The Christian Literature Society of Korea

Seoul, Korea

Prepared by -

Marlin L. Nelson

Seoul, Korea

Sept, 20. 1979



## PRESBYTERIAN CHURCH OF KOREA (Tong-Hap)

Table of statistical data for the years 1977, 1978, 1979  
for comparison and analysis of growth:

	<u>1977</u>	<u>1978</u>	<u>1979</u>
I - Constituent Membership(total)	808,684	902,125	960,402
Baptized ? full members	263,162	287,162	315,915
Catechumens	73,724	78,252	88,647
S.S. attendants (children, school, & older youth)	430,634	495,299	510,543
Persons baptized as infants	40,335	41,412	45,297
II- Number of churches (total)	3,120	3,543	3,691
Organized with Session (minister and elders)	999	1,086	1,129
Organized with Elders (no regular minister)	450	460	454
Organized with Minister (no elders)	291	320	365
Organized without minister or elders.	1,221	1,202	1,250
New churches being organized (less than 30 baptized members)	159	475	493
III- Number of church workers (total)	3,928	4,270	4,375
Ordained ministers in active service	1,727	1,918	2,061
Retired ministers & those not in active service	144	157	152
Evangelists - Male	1,568	1,666	1,625
- Female	489	529	537

These statistics are based on regular reports prepared for the Office of the General Assembly, and appearing in their Reports for 1978, 1979 and 1980 Data compiled as of December 31 of the previous year.

\* This figure includes ministers serving churches, special evangelistic ministries, military chaplains, school chaplains, missionaries (10 Koreans abroad and 21 missionary co-workers in Korea), etc.

1977-1979 Prepared by Rev. Marlin L. Nelson

## A. Purpose and Objectives

1. The Korean church will celebrate its 100th anniversary in 1984.  
The church has experienced much suffering during this time of growth and is now ready to extend its ministry.
2. Korean church leaders believe it is their duty to learn from churches in other lands, especially from model churches which have a long history and make a strong impact upon the world. Learning from these churches will help Korean church development for generations to come.
3. The Korean church feels an urgent need to have a mutual understanding, deeper relationship and cooperation with other churches in the world in order to evangelize Korea and to do mission work in Asia with a population of 250 million.
4. Korean church leaders believe that travel abroad and study of other churches is an effective way to learn about evangelism and the ministry of the church.
5. The Korean church's primary mission field is Asia. Therefore it is necessary to study the present situation of the unreached people in Asia and the opportunity for mission work.
6. The traveling team is composed of pastors of large churches. This seminar will increase the effectiveness of their ministry.
7. After completing the World Traveling Seminar, they will publish a book introducing the churches they visited so that Korean Christians and pastors may also benefit from this seminar.

## B. History of the Korean Presbyterian Church

### 1. Early beginning

- a. The United Presbyterian Church of the United States (Northern Presbyterian Church) sent two missionaries, Dr. Horace Allen on Sept. 20, 1884, and Rev. H. G. Underwood on April 5, 1885.
- b. The Presbyterian Church of Australia sent two missionaries, Mr. J. S. Davis and Miss M. T. Davis in Oct. 1889. They did mission work in the southern part of Korea.
- c. The Southern Presbyterian Church of the United States sent 6 missionaries including Rev. W. Davis Reynolds and Rev. W. M. Junkin.
- d. The Presbyterian Church of Canada sent 5 missionaries including Mr. and Mrs. W. R. Foote. Thanks to the work of these missionaries, the Korean church was established and began to grow.

## 2. Present Status

Year	Number of churches	Number of churches members	Number of pastors	Number of presbyteries
1975	2685	639,605	1,583	30
1976	2755	697,937	1,603	30
1977	3153	757,845	1,797	30
1978	3436	831,402	1,871	30

## C. Affiliated Organizations

### 1. National

Organizations	Number	Number of Students
Theological Seminary (Seoul)	1	650
Regional Theological Seminaries	5	1,039
Colleges	4	16,258
Training Institutes for lay people	16	
Senior high schools	21	34,350
Junior high schools	21	36,126
Hospitals	9	

### 2. Sister Churches and International Affiliated Organizations.

United Presbyterian Church of U. S. A.  
 Presbyterian Church of U. S.  
 The United Church in Australia  
 The United Church of Christ in Japan.  
 Korean Presbyterian Church in Japan  
 Presbyterian Church of Taiwan  
 Presbyterian Church of Canada  
 Christian Conference of Asia  
 Evangelisches Missionswerk in Südwestdeutschland (Association of churches and missions in Southwestern Germany)  
 World Alliance of Reformed Churches  
 World Council of Churches

### 3. Korean Foreign Missionaries

- 4 to Japan \*
- 2 to Indonesia
- 2 to Taiwan
- 1 to Germany \*
- 1 to Iran \*
- 2 to Guam \*
- 2 to Bangladesh
- 1 to American Samoa \*
- \* Indicates diaspora missionaries to overseas Koreans.



1974-1979

# Korea Statistics - Protestants (Jan)

<del>1974</del>	Churches	Workers	Constituency
1974	10,454	12,373	2,502,131
1975	11,324	12,843	2,689,918
1976	12,143	14,329	2,941,630
1977	13,243	15,346	3,314,933
1978	14,135	17,340	3,758,930
1979	14,579	16,596	4,180,834

1980

1978

TABLE OF CHURCH GROWTH  
IN KOREA

<u>YEAR</u>	<u>CATHOLICS</u>	<u>%</u>	<u>PROTESTANTS</u>	<u>%</u>	<u>TOTAL %</u>	<u>POPULATION</u>
1794	4,000					
1801	10,000					
1857	15,206					
1866	23,000					
1883	12,035					
1890	17,577	.175	265	.18	.6	10.000,000
1900	42,441	.42	18,081	.18	.6	
1910	73,517	.56	167,352	1.2	1.62	13.000,000
1920	90,000	.52	215,032	1.2	1.72	17,264,000
1930	109,000	.53	306,071	1.4	1.93	20.438,000
1940	150,000	.63	372,000	1.5	2.13	23.547,000
1950	257,668	1.2	600,000	2.9	4.1	20.200,000(R.O.K)
1960	365,968	1.4	1.257,428	5.0	6.4	25.000,000( " )
1970	839,711	2.7	2.197,336	7.0	9.7	31.000,000( " )
1978	1.189,863	3.4	3.758,930	10.7	14.1	35.000,000( " )
1979			4.180,834	11.3		37.000,000

SOURCES

Catholic: 1794-1900, Le Catholicisme en Coree, chart; 1910-20 and 1950-60 Catholic Korea; 1930, The Korea Missions Year Book 1932; 1940, Lavrent YOUN, Missions of Korea and Formosa, 1947.

Protestant: 1880-1910, Stokes, History of Methodist Missions in Korea 1885-1930; 1920, Korea Handbook of Missions 1920; 1930, Korea Missions year Book 1932; 1940, Prayer Prayer Calender of the Federal Council of Protestant Evangelical Missions in Korea 1940; 1950, Presbyterian Life, sept.16, 1950; 1960, Prayer calender of Christian Missions in Korea 1961. 1970 figures for both catholics and Protestant are from the Kitokyo Yongkam 1970.

Marginal Sects and Independent Movements: Kitokyo Yongkam 1970.

Other Religions: Ryu Tong-Shik, The Christian Faith Encounters the Religions of Korea. Seoul: Christian Literature Society, 1965. ( in Korean)

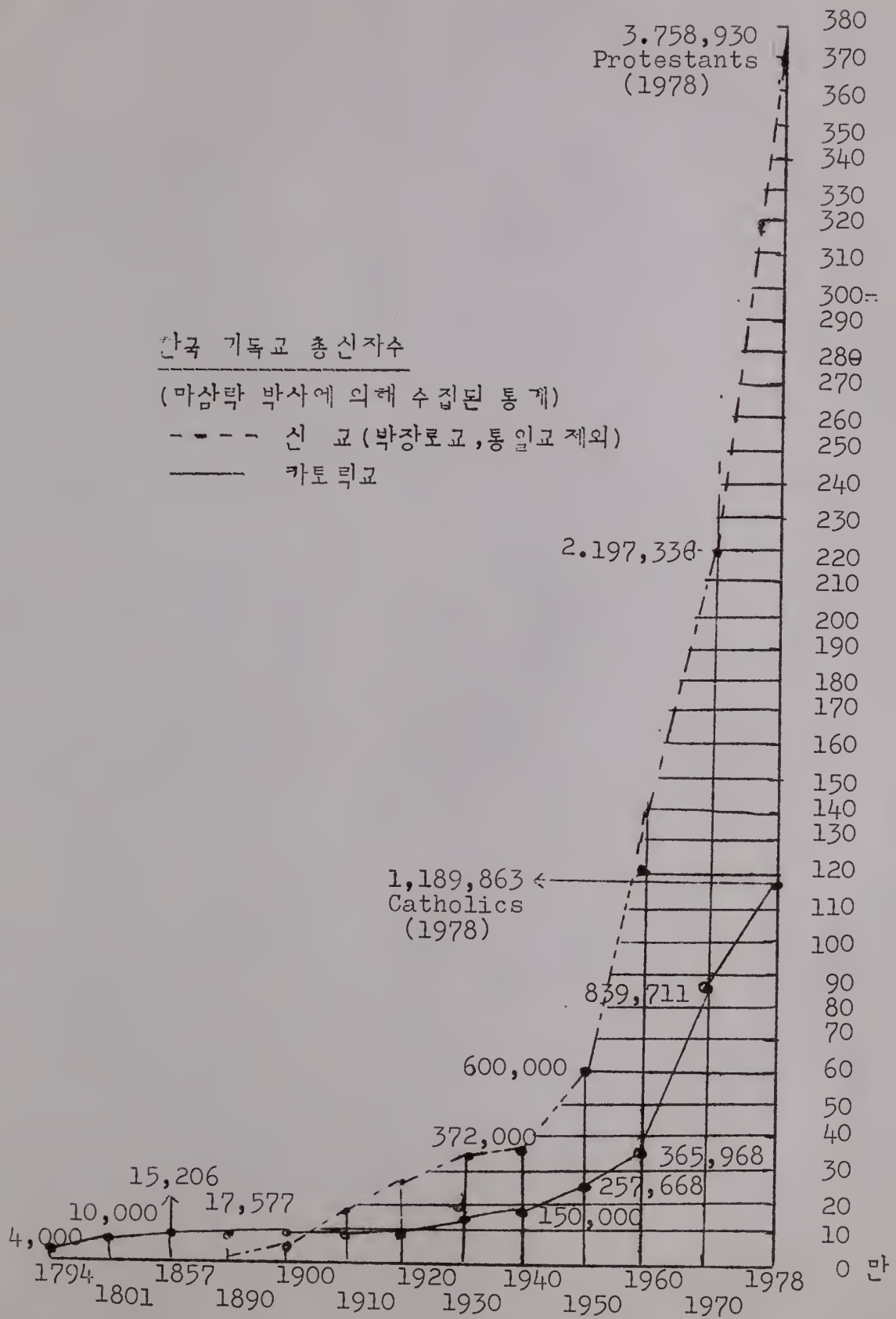
The graph is an approximation based on a chart by Dr. Ryu and other materials.

# 한국 기독교 총신자수

(마삼락 박사에 의해 수집된 통계)

--- 신교 (박장로교, 통일교 제외)

— 카톨릭교





# Statistics on Protestant Work

<u>Denomination</u>	<u>Year</u>	<u>Churches</u>	<u>Workers</u>	<u>Constituency</u>
Anglican	1974	63	67	30,000
	1975	72	52	30,000
	1976	72	64	30,000
	1977	72	56	40,000
	1978	75	56	40,000
Assemblies of God	1974	182	275	88,450
	1975	220	334	100,000
	1976	238	361	120,000
	1977	284	385	148,811
	1978	284	385	148,811
Baptist	1974	504	537	60,492
	1975	550	560	68,902
	1976	550	560	75,100
	1977	571	570	87,262
	1978	620	650	110,586
Bible Baptist	1974	54	64	6,214
	1975	55	65	9,000
	1976.	73	153	20,000
	1977	73	153	20,000
	1978	80	153	22,000
Church of Christ ( CC )	1974	81	55	7,460
	1975	83	60	4,500
	1976	86	72	8,000
	1977	90	72	8,000
Church of Christ (Christ's Korean Mission)	1974	120	85	4,140
	1975	125	100	5,000
	1976	125	100	5,000
	1978	150	220	24,022

<u>Denomination</u>	<u>Year</u>	<u>Churches</u>	<u>Workers</u>	<u>Constituency</u>
Lutheran	1974	7	7	1,160
	1976	8	8	1,245
	1977	9	9	1,340
	1978	9	9	1,420
Methodist - ( 총 리 원 )	1974	1,559	1,736	355,091
	1975	1,559	1,736	355,091
	1976	1,808	1,873	400,000
	1977	1,863	2,076	420,546
	1978	2,165	2,438	580,110
Methodist ( 총 회 )	1977	302	375	116,555
	1978	302	375	116,551
Nazarene	1974	110	107	16,532
	1975	119	135	25,000
	1976	135	140	30,000
	1977	135	140	35,828
	1978	140	145	36,000
RCLDS	1974	3	9	878
	1975	3	7	274
	1976	3	7	274
Salvation Army	1974	99	253	25,865
	1975	100	343	55,235
	1976	103	378	56,303
	1977	114	257	57,861
	1978	131	322	53,596
Seventh Day Adventist	1974	262	954	27,032
	1975	262	964	29,408
	1976	286	1,005	31,770
	1977	296	1,081	34,187
	1978	304	1,145	37,051

<u>Denomination</u>	<u>Year</u>	<u>Churches</u>	<u>Workers</u>	<u>Constituency</u>
Church of God	1974	18	7	3,866
	1975	18	7	3,866
Foursquare Gospel	1976	6	12	400
	1977	7	11	856
	1978	9	14	900
Free methodist	1974	61	25	3,045
	1975	61	25	3,045
	1977	7	-	1,590
Gospel Church	1974	12	9	4,140
	1975	12	9	4,140
	1976	-	-	-
	1977	14	-	4,544
	1978	20	-	4,544
Haliness	1974	150	105	77,000
	1975	150	105	77,000
	1976	80	95	45,000
	1977	70	-	34,187
	1978	70	-	34,000
KEM	1974	3	5	1,000
	1975	3	5	1,000
Korean Bible Mission	1978	7	20	1,700
Korean Evangelical	1974	740	918	182,684
	1975	741	1,004	200,780
	1976	805	1,041	231,148
	1977	856	1,109	256,415
	1978	1,020	1,308	314,000
Korean Pentecostal	1974	25	25	3,250
	1975	32	34	5,500
	1976	38	38	5,800



<u>Denomination</u>	<u>Year</u>	<u>Churches</u>	<u>Workers</u>	<u>Constituency</u>
United Pentecostal				
	1974	24	27	3,500
	1975	18	20	2,000
	1976	18	20	2,000
	1977	20	24	1,850
	1978	22	27	3,500
Presbyterian (Hapdong)				
	1974	2,250	2,600	615,000
	1975	2,534	2,696	668,618
	1976	3,012	3,044	730,682
	1977	3,457	3,554	837,473
	1978	3,685	4,254	1,015,500
Presbyterian (Tong hap)				
	1974	2,586	3,018	611,154
	1975	2,879	2,912	639,605
	1976	3,000	3,322	697,937
	1977	3,153	3,711	757,845
	1978	3,436	3,928	808,684
Presbyterian (Koryu)				
	1974	571	537	104,870
	1975	619	540	124,965
	1976	610	630	114,104
	1977	611	740	138,192
	1978	636	828	164,143
Presbyterian (ROK )				
	1974	727	867	209,084
	1975	738	927	216,068
	1976	750	950	222,593
	1977	781	946	194,784
	1978	781	946	194,784
Reformed Presbyterian				
	1974	125	50	19,278
	1975	125	50	20,000
	1977	125	-	18,692
	1978	122	-	36,550

<u>Denomination</u>	<u>Year</u>	<u>Churches</u>	<u>Workers</u>	<u>Constituency</u>
Presbyterian	1976	48	65	6,200
( 환 원 )	1977	58	-	9,705
	1978	67	107	10,500
Presbyterian	1974	22	17	2,300
Reconstructed	1975	22	17	2,300
Bible Presbyterian				
	1974	80	64	9,000
	1975	80	64	9,000
	1976	60	54	5,000
	1977	76	-	15,060
Unofficial	1974	39	30	12,500
Presbyterian	1975	39	30	12,500
( 부 외 )				

Sources: Prayer Calendar of Christian Missions in Korea and General Directory,

W. Ransom Rice, Jr., Editor, 1975, 1976, 1977, 1978

Katherine Boyer Moore, Editor, 1979

The Christian Literature Society of Korea

Seoul, Korea

Prepared by -

Marlin L. Nelson

Seoul, Korea

Sept, 20. 1979

March 11, 1981

PRESBYTERIAN CHURCH OF KOREA (Tong-Hap)

John V. Moore

Table of statistical data for December 31st of the years 1977, 1978, and 1979 for comparison and analysis of growth:

	<u>1977</u>	(%)	<u>1978</u>	(%)	<u>1979</u>	(%)
I.						
<u>Constituent Membership</u>	<u>808,684</u>	(+6.7)	<u>902,125</u>	(+11.6)	<u>969,402</u>	(+ 7.5)
Baptized full members	263,991	( 8.3)	287,162	( 8.8)	316,915	( 10.4)
Catechumens	73,724	( 9.4)	78,252	( 6.1)	88,647	( 13.3)
S.S. attendants (children, school, & older youth)	430,634	( 5.6)	495,299	( 15.0)	518,543	( 4.7)
Baptized as infants	40,334	( 3.7)	41,412	( 2.7)	45,297	( 9.4)
II.						
<u>Number of Churches</u>	<u>3,120</u>	(-1.0)	<u>3,543</u>	( 13.6)	<u>3,691</u>	( 4.2)
Organized with Session (Minister and elders)	999	( 8.6)	1,086	( 8.7)	1,129	( 4.0)
Organized with Elders (No regular minister)	450	(-6.1)	460	( 2.2)	454	(- 1.3)
Organized with Minister (No elders)	291	(32.3)	320	( 10.0)	365	( 1.4)
Un-organized (No minister or elders)	1,221	(-6.9)	1,202	(- 1.6)	1,250	(+ 1.0)
New churches being organized (Less than 30 baptized members)	159	(-28.7)	473	(198.7)	493	( 3.8)
III.						
<u>Number of Church Workers</u>	<u>3,928</u>	( 5.8)	<u>4,270</u>	( 8.7)	<u>4,376</u>	( 2.5)
Ordained ministers in active service*	1,727	( 6.9)	1,918	( 11.1)	2,062	( 7.5)
Retired ministers & those not in active service	144	(-7.0)	157	( 9.0)	152	(- 3.2)
Evangelists - Male	1,568	( 4.7)	1,666	( 6.3)	1,625	(- 2.5)
- Female	489	(10.4)	529	( 8.2)	537	( 1.5)

more up to induction

These statistics are based on regular reports prepared for the Office of the General Assembly, and appearing in their Reports for 1978, 1979 and 1980.

\*This figure includes ministers serving churches, special evangelistic ministries, military chaplains, school chaplains, missionaries (9 Koreans abroad), etc.



CHURCH OF THE NAZARENE KOREA MISSION

YEAR	NUMBER OF CHURCHES	CONSTITUENT MEMBERSHIP
1955.....	16 .....	3,655
1956.....	21 .....	3,799
1957.....	23 .....	3,945
1958.....	.....	.....
1959.....	28 .....	4,352
1960.....	.....	.....
1961.....	31 .....	5,369
1962.....	34 .....	5,732
1963.....	39 .....	6,284
1964.....	44 .....	6,576
1965.....	47 .....	7,420
1966.....	50 .....	8,293
1967.....	56 .....	8,878
1968.....	56 .....	10,549
1969.....	56 .....	11,668
1970.....	70 .....	12,155
1971.....	70 .....	13,265
1972.....	73 .....	13,842
[ 2 districts ]		
1973.....	90 .....	15,126
1974.....	125.....	26,217
1975.....	121.....	30,928
1976.....	128.....	33,150
1977.....	131.....	35,828
1978.....	148.....	40,425
1979.....	143.....	38,889
1980.....	145.....	46,870

Continued

Salvation Army "Smp, Soap + Salvation" - Wm. Broth.

[ By Peter Wood ]

6 missionaries (1961)

Change of direction: 1976 - developed 25 yr. plan (for 2000 AD) - for chh growth  
- first Korean missionaries.  
Crisis Centers (chhds) Warriors (ad. offcn)

By 1980 were 3 to 4 years ahead of schedule. Changed to self-support.

			Soldiers	Constituency
1964 -	104	214	17,887	
70	98	209	19,458	
71	99	199	20,820	
72	96	199	23,492	
73	96	215	23,235	
74	99	209	21,758	
75	101	221	22,777	
76	106	222	24,169	45,000
77	131	231	25,485	53,596
78	149	239	26,838	56,448
79	161	257	28,623	60,352
80	165 (76% self-supporting)			65,000

1976 - "We can & we will"

1978 - "We must count the cost; we are ready to lay our lives on the line."

1981 - "We have only just begun."

## 한국갤럽조사연구소

Korea Survey (Gallup) Polls Ltd.

KAL. 601, KYOUNG-YOUNG BLDG. 71, 2-KA, CHONG-RO, SEOUL, C. P. O. BOX: 4293 CABLE: "GALLUPOLL" SEOUL.  
TEL.: 72-8448, 72-8828, 74-2827Affiliated with  
Gallup International  
throughout  
the world

한국갤럽 : THE KOREA GALLUP REPORT 800205

수 신 :

참 조 : 편집국장, 보도국장, 기획부장

제 목 : "한국인의 종교"

한국갤럽조사연구소는 "한국인의 종교"에 대한 조사결과를  
발표합니다.

## - 조 사 개 요 -

- 1) 조사지역 : 6개도시 - 서울, 부산, 대구, 광주, 전주, 충주  
6개읍면 - 양평, 하남, 군위, 이양, 임실, 음성
- 2) 표본의크기 : 18세이상외 남, 녀 2,000명 18 yrs. of age & over.
- 3) 표본추출방법 : 다단계락 체계적 무작위 추출법
- 4) 자료수집방법 : 가정방문 1 : 1 개별면접
- 5) 조사일시 : 1979년 11월 10일 - 25일 Nov. 10-25, 1979
- 6) 자료처리 : 전산처리

\* 가) 본 자료외 공표시, 본조사 개요를 자세히 밝혀 주시기  
바랍니다.

accurate within 1%  
of the census pop.

나) 본 조사 결과에 대한 주석은 통계적으로 유의미한 차이  
( $P < 0.01$  수준)가 있는 것만 제시하였습니다.

다) 조사결과에 대해 보다 자세한 해석이나 분석을 이석도  
중요합니다. 끝.

1980년 2월 12일

한국갤럽조사연구소

소 장 박 무 역



# Census Results

## - 조사 결과 -

### 1. 지역별 종교

#### Religions by Geographical District

Sampling (사례수)		서울권 Seoul (596)	영남권 Yong Nam (650)	호남권 Honam (485)	충청권 Choong Chung (250)	전체 Total (1981)	1980
		%	%	%	%	%	
Buddhist	불교	17.6	36.7	14.4	34.4	25.3	25.9%
Prot.	신교	22.8	6.3	17.9	8.8	14.4	15.1%
RC	카톨릭	4.4	4.9	5.8	5.2	5.0	3.7%
Other	기타	1.0	1.3	0.4	0.8	0.5	0.6%
No Religion	믿지않는다	54.2	51.3	61.4	50.8	54.5	52.7%
Total		100.0	100.0	100.0	100.0	100.0	

- 본조사 표본 전체중 종교를 갖고 있는 응답자는 45.5%이며, 이들외 종교는 불교 25%, 신교 14%, 구교 5%의 순으로 나타났다.
- 지역별 종교 소유율은 영남·충청지역이 49%로 가장 높고, 그 다음은 서울권(양평면 포함) 46%, 호남지역 39%의 순이다.
- 지역별로 소유종교를 보면, 불교는 영남(37%), 충청(34%)지역에서 많이 믿고 있는 반면, 신교는 서울권(23%)과 호남(18%)지역에서 불교보다 많은 신도를 갖고 있는 것으로 나타났으며, 구교는 지역별로 유의한 차이를 나타내지 않았다.

- Of the total sampling, 45.5% claimed a religion: Those were 25% Buddhist, 14% Protestant, 5% Catholic.
- Geographically the percentage of respondents claiming a religion was as follows: The highest percentage, Yong Nam and Choong Chung with 49%; next was the Seoul area (including Yang Pyung) 46%; and Ho Nam with 39%.
- Dominate religion by area was as follows: Buddhist (Yong Nam 37%), Choong Chung 34%) Protestant (Seoul 23%), (Ho Nam 18%) Catholic-No noticable difference by area.

Seoul 53.7%  
Yong Nam 53.7%

2. 성별 소유종교

Religion Claimed by Sex

Sampling (사례수)	남 Male (843)		1980		너 Female (1140)		1980	
	%				%			
Buddhist 불교	20.8				28.5			
Protestant 신교	14.5		14.4		14.4		15.9	
Catholic 카톨릭	4.6				5.3			
Other 기마	1.5				0.4			
No Religion 믿지않는 다	58.6				51.4		<del>58.6</del>	
Total 계	100.0				100.0			

1. 성별 종교 소유율은 남 41 %, 여 51 %, 로 여자의 신앙 소유율이  
우위하게 높다.

2. 소유 종교의 구성비를 성별로 보면, 불교에서만 유의한 차이를 나타  
냈다. 즉, 여성이 불교를 믿는율은 29 %로 남성외 21 %보다 8 %  
높게 나타났다.

1. 41% of the men and 51% of the women claimed a religion. The percentage of women claiming a religion is noteworthy (in comparison to the men).
2. If the male and female percentages are compared for each religion, only the Buddhist religion shows an important difference, i.e. 29% of females claimed Buddhism whereas only 21% of males claimed such, a difference of 8%.

### 3. 연령별 소유종교

#### Religion Claimed By Age Group

Sampling (사례수)		29세이하 29 and under (670)	30-39세 30-39 yrs. (573)	40-49세 40-49 yrs. (515)	50세이상 50 and over (225)
		%	%	%	%
Buddhist	불교	18.7	27.9	29.1	28.9
Protestant	신교	17.3	12.0	14.0	12.9
Catholic	카톨릭	6.0	5.1	3.9	4.4
Other	기타	1.0	0.5	1.4	0.4
No Religion	믿지않는다	57.0	54.5	51.7	53.3
Total	계	100.0	100.0	100.0	100.0

- 연령별 종교 소유율과 소유 종교의 구성비에서 29세 이하의 연령층은 타연령층과 상이한 경향을 보여준다.

즉, 종교 소유율이 43%로 타연령층 보다 낮게 나타났다, 소유종교의 구성비는 타연령과 달리 불교가 19%로 유의하게 낮으며 신교는 17%로 유의하게 높다.

When compared to the total census population figures, the breakdown of religions by age grouping and the percentages for those under 29 show a tendency to be different; i.e. 43% of all respondents (all age groups combined) claimed a religion, but a smaller percentage of the 29 years and under grouping claimed a religion. Of particular interest was the difference between the Buddhist population and those under 29 who claimed Buddhism (19%). Also noteworthy was the percentage claiming Protestantism in the total census (14%) compared to those 29 and under (17%).



4. 학력별 소유종교

Religion Claimed by Educational Level

Sampling	(사례수)	국졸이하 Elementary and below (581)	중졸 Middle (491)	고졸 High (598)	대졸이상 College grad. and (287) above	무응답 No Answer (25)
		%	%	%	%	%
Buddhist	불교	25.5	30.6	29.2	28.9	36% 17.4% <del>16.4</del>
Protestant	신교	8.6	12.8	16.6	24.7	12.0
Catholic	카톨릭	3.4	2.2	7.2	8.7	-
Other	기타	1.2	0.4	0.8	1.0	4.0
No Religion	믿지않는다	56.1	55.6	54.2	50.2	48.0
TOTAL	계	100.0	100.0	100.0	100.0	100.0

1. 학력별 종교 소유율은 교육수준이 높을수록 높아지는 경향을 보였다

2. 학력별로 소유종교를 보면

A. 불교를 믿는율은 학력이 높아질수록 떨어지는 경향이 현저

(국졸이하 31%에서 대졸 15%)한 반면,

B. 신교를 믿는율은 교육수준이 높아질수록 증가하는 경향(국졸

이하 9%에서 대졸 25%)이 뚜렷하다.

C. 구교도 신교와 동일한 경향을 나타냈다.

1. When the figures are examined according to educational level, the more educated have a greater tendency to have a religion.

2. According to educational level:

A. As the educational level increases, the likelihood of being a Buddhist declines. (i.e. Grade School graduates at 31% compared to College graduates at 15%)

B. For Protestants, as the educational level increases, the likelihood of being a Protestant increases. (i.e. Grade School graduates 9% compared to College graduates 25%)

C. Catholic constituents too, tend toward higher educational levels.

5. 생활 수준별 소유종교

RELIGION CLAIMED BY ECONOMIC GROUPING

Sampling (사례수)	하층	중층	상층	모르겠다/무응답
	Lower Class (776)	Middle Class (650)	Upper Class (342)	Don't Know/No Answer (205)
	%	%	%	%
	1980	1980	1980	
Buddhist 불교	26.4 30%	25.5 24.6	25.1 27.7%	20.0
Protestant 신교	12.1	16.0	19.3	9.8
Catholic 카톨릭	3.7	5.2	6.7	5.9
Other 기타	1.0	0.8	0.6	1.5
No Religion 믿지않는다	56.7	52.5	48.2	62.9
TOTAL 계	100.0	100.0	100.0	100.0

1. 생활수준별 종교 소유율은 상층 52%, 중층 48%, 하층 43%로 나타나 계층별로 유의한 차이를 나타냈다.

2. 생활 수준별로 소유 종교를 보면

A. 불교는 상층으로 갈수록 감소하는 경향을 보이나 통계적으로 유의한 차이는 아니다.

B. 신교를 믿는율은 상층으로 갈수록 높아지는 경향이 있다.

C. 구교는 신교와 유사한 경향을 보인다.

1. By Economic Group, the percentage of those claiming a religion were: Upper Class 52%, Middle Class 48%, and Lower Class 43%. There was a significant difference according to economic level.

2. The results by Economic Level were:

A. Buddhism--As the economic level increases the percentages show a decrease but the change is not statistically significant.

B. Protestant--As the Economic Level increases toward the upper level, the percentage of Protestants increases.

C. The Catholic figures show results similar to that of Protestants.

6. 가구주 직업별 소유종교

Religion Claimed by Occupation (Head of Family)

	Farming, Forestry, Fishing 농업, 임업, 어업	Very Small Business 소규모상업	Self-employed 자유업	Technician 기술직	Public Service 공무원	Service 서비스	Unemployed 무직
	(466)	(433)	(65)	(173)	(473)	(170)	(195)
	1980						
	%	%	%	%	%	%	%
Buddhist 불교	23.0	28.2	21.5	19.7	23.7	32.4	27.7
Protestant 신교	9.0	13.2	29.2	19.7	17.3	14.7	12.8
Catholic 카톨릭	3.9	5.1	7.7	6.9	5.7	2.4	4.6
Other 기타	1.1	1.6	-	0.6	0.8	-	0.5
No Religion 믿지않는다	63.1	52.0	41.5	53.2	52.4	50.6	54.4
Total 계	100.0	100.0	100.0	100.0	100.0	100.0	100.0

1. 가구주 직업별 종교 소유율은 자유업/관리직 중사 가구에서

유역하게 높고 (59%), 농업/산림업/어업 중사가구에서 유역하게 낮다 (39%)

2. 본조사 대상 가구 외 가구주 직업별 소유종교를 보면

A. 신교를 믿는율은 자유업/관리직 중사자 (29%), 기술직/전문직

중사자 (20%) 가구에서 높으며, 구교를 믿는율 역시 이들 계층에서

각각 8%, 7%로 타직업에 비해 높다.

B. 불교를 믿는율은 서비스업/노동 중사자 (32%), 소규모상업 중사자 (28%)

가구에서 높고 자유업/관리직 (22%), 기술직/전문직 (20%) 중사가구

에서 낮다.

1. Religion claimed as grouped by the occupation of the respondent's Head of Family: Of significance, the self-employed/management grouping showed the highest percentage claiming a religion (59%); the Farmer/Forester/Fisherman category showed the lowest percentage claiming a religion (39%).

2. The religion claimed by the respondents grouped by the occupation of the respondent's head of family is as follows:

A. Protestant Percentages: Respondents whose family heads were self-employed/management (29%), and technicians/specialists (20%) had the highest rate of Protestants.



Catholics as well proved to be highest in those two divisions with 8% and 7% respectively.

- B. Buddhist Percentages: Respondents whose family heads were in the Service/Laborer category (32%) and Very Small Business category (28%) had the highest rate of Buddhists. Whereas those respondents whose family heads were in the Self-Employed/Management (22%) and the Technician/Specialist occupation (20%) had the lowest percentage of Buddhists.



7. 소유 종교별 의식 참여 빈도

Frequency of Participation in claimed Religious Ceremonies

		Catholic 카톨릭	Protestant 신교	Buddhist 불교	Other 기타
(사례수)		(99)	(286)	(550)	(18)
				1980	
		%	%	%	%
Once a week	주일 1번	73.7	77.6	62.3% <del>3.2</del>	16.7
2,3 times per mo.	한달에 2,3번	7.1	9.4	10.6	11.1
Once per mo.	한달에 1번	4.0	3.8	20.4	11.1
Less	그 이하	11.1	6.6	62.6	44.4
No Answer	무응답	4.0	3.4	3.2	16.7
계		100.0	100.0	100.0	100.0

- 종교 소유자가 종교 의식에 참여하기 위해 사찰/교회/성당에 다니는 빈도를 소유 종교별로 보면
- 신교는 일주일에 1번이 78%, 구교는 74% 있다.
- 불교는 일주일에 1번이 3%, 한달에 2,3번이 11%, 한달에 1번이 20%로서 종교 의식의 참가빈도는 신, 구교 보다 낮다.

1. If the respondent's frequency of participation in his religion (attending temple, church or sanctuary) is examined:
2. 78% of Protestants participate at least once each week.  
74% of Catholics attend at least once each week.
3. The Buddhist percentages were much lower with those attending at least once each week (3%), 2-3 times each month (11%), and once each month (20%).



Age 20-29 probably.

	Prot.	Budd	Cath.	No Religion
Kangwondo	2.7%	23.3		71.2%
Honam				62%
경기도				60%
Seoul	20.9%		6.8%	

McLauran:  
Goal: By 1984

	Urban	Rural
	20,000,000	15,000,000
unmixed	14.8 mil	14.25

Rural People	Souls village		
	500	100+	10,000
7,000,000	200	40+	35,000
3,000,000	50	10+	60,000
			105,000
		50,000 - 80,000	worshipping fellowships by 1984



Cluster: 100 houses  
to 40 "  
to 10 "

within 30 or 100 yds. of the center of the cluster should be  
a worshipping grp. of X'ns.

Presbyterian Mission  
C.P.O. Box 1125  
Seoul, Korea 100  
November 1, 1980



*Eileen and  
her Mother*

Dear Friends:

This month marks the twenty-fifth anniversary of Sam's arrival in Korea as a missionary of the United Presbyterian Church, U.S.A. He had been here before, since this is the land of his birth. But when he returned in 1955 after being deported from Communist China, twenty years had passed since he had last seen it. And Korea had been chopped in two and devastated by two tragic wars.

The changes during these past 25 years in both country and church are staggering. Looking back, first to 1955 and then another 25 years to 1930 when Sam was still a school boy in North Korea, here are some figures on church and population growth:

No. &	Population	Protestants	Catholics	All Christians	% Christian
1930 South	20,438,108	306,000	109,000	415,000	2%
1955 South	21,502,386	934,000	183,000	1,117,000	5%
1980 South	38,000,000	5,294,000	1,144,000	6,438,000	17-18%



*The Oldest Church  
Cross in Korea*

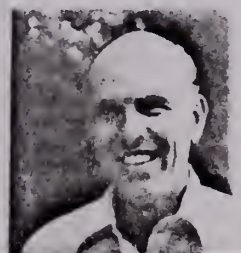
A Gallup poll in August of this year reports the total number of Christians in South Korea as even higher than the above chart. 18.8% of the people of this country claim to be Christians, it says. And their poll sampling did not include anyone under 20 years of age. However, it may have included the Christian fringe and cult followers. But the percentage of Christians in Korea is higher among young people than in the older age brackets, so we think the figures above are not inflated.

Of course, rapid growth is not an infallible sign of health either in the human body or in the church. Cancer cells grow too. But if there is no growth in the church, surely it is a signal of something wrong. And so we both rejoice and tremble at what is happening here and pray that God will be able to bring to completion the work He has begun.

Furthermore, before we become too complacent about Christian growth in Korea, we must observe that it has been very uneven. Seoul, the capital city, is about 25% Christian and has over 3000 churches for a population of 8,000,000 people. The next three largest cities, Pusan, Taegu and Kwangju, are said to be about 15% Christian. But the rural areas are only 5% Christian. One entire province (Kangwon) is only 2.7% Christian. There are probably about 100,000 villages in rural Korea made up of clusters of houses; some have no more than 10 houses to a village and some have more than 100. Perhaps as few as 6000 of these villages have worshipping communities among them.

The picture is not all dark in the rural areas, though. Just three weeks ago we went back to Andong two hundred miles southeast of Seoul where we had spent three years from 1957 through 1959. There were then just over 200 churches in the Presbytery. Sam and his faithful co-worker, Elder Kim Tong-Sook, tried to visit each at least once a year. Most of them had no ordained pastor, so one of Sam's tasks was to examine candidates for baptism and administer the sacraments as well as preach and encourage the lay leaders. We also visited many un-churched villages trying to plant the seed of the Gospel. Imagine our joy last month to be called back for the dedication service of a new church in the village of Ui-dong, which we had first visited over twenty years ago. Our old partner, Elder Kim and his wife, spent all last year living, praying and working in that village. Now there are 70 adult believers and 100 children gathering regularly for worship, instruction and witness. Many came from miles around that day for a joyous celebration of dedication of the new building. This was the fifth new church that Elder Kim has founded in an unchurched village in the last 20 years.

*25 Years in Korea*







# Korea Gallop Poll Report

by Dr. William Fudge

At the Church Growth Seminar on Oct. 16 and 17th, Dr. Bill Fudge of the Baptist mission reported on the results of the Korea Gallup poll on religious affiliation in Korea. The survey was conducted by the Gallup Korea which is affiliated with Gallup International throughout the world.

The survey was conducted in six major and six minor cities of Korea and was addressed to two thousand men and women over eighteen years of age. It was conducted from Nov. 10 to 25, 1979. The data was compiled and computerized and is believed to be accurate within one percent of the total surveyed.

Of the total sampling 45.5% claimed adherence to an organized religion. Of these 25% were Buddhist, 14% Protestant and 5% were Catholic.

Geographically the percentage of respondents claiming a religion was as follows: the highest percentage, Yong Nam and Choong Chung with 49%; next was Seoul, including Yang Pyung with 46%; and Ho Nam with 39%.

The largest Buddhist concentration was in Yong Nam with 37% and in Choong Chung with 34% claiming Buddhist affiliation.

Protestants represented 23% of those questioned in Seoul and 18% in Ho Nam. As for Catholics there was no noticeable difference in percentage according to area.

As for religious affiliation according to sex, 41% of the men and 51% of the women claimed adherence to a religion. If the male and female percentages are compared for each religion, only the Buddhist religion shows a significant difference, i.e. 29% of the women claimed to be Buddhist whereas only 21% of the males made this claim, a difference of 8%.

According to age grouping a smaller percentage of the 29 years and under age grouping claimed a religion. Of those claiming to be Buddhist, those under 29 numbered 19%. Also noteworthy was the fact that in the total census 14% claimed to be Protestant, whereas among those 29 and under, 17% were Protestant.

When the results of this poll are examin-

ed according to educational level, it is evident that the more educated have a greater tendency to have a religion. As the educational level increases the likelihood of being a Buddhist declines. Thirty-one percent of Grade School graduates claimed adherence to Buddhism as compared with only fifteen percent of the college graduates. As for Protestants, the likelihood of being a Protestant increases with the educational level. Only nine percent of Grade School graduates claimed a Protestant affiliation compared to twenty-five percent of the college graduates. With Catholicism too, there is a higher number of Catholics represented in the higher educational levels.

The poll's findings are interesting in regard to economic grouping. Of what is called the Upper Class, fifty-two percent claimed membership in a religion, of the Middle Class, forty-eight percent, and of the Lower economic grouping, forty-three percent. As the economic level rises the percentages show a small decrease in those claiming Buddhist affiliation, whereas with both Protestantism and Catholicism there is an increase as the economic level rises.

There was considerable difference in the degree of religious participation by the various occupations claimed by the respondents, Head of Family.

The self-employed-management grouping showed the highest percentage claiming a religion, fifty-nine percent. The Farmer-Fisher category showed the lowest percentage claiming a religion, thirty-nine percent.

Twenty-nine percent of the respondents whose family heads were in the self-employed-management group claimed a Protestant affiliation and twenty percent of the Technicians-Specialists category claimed Protestantism; and the Catholics in those two divisions were eight percent and seven percent respectively.

As for Buddhist percentages according to occupation, those of the Service-Laborer category, thirty-two percent claimed this religion. Of the very small business category, twenty-eight percent were Buddhists. Where-

as those respondents whose family heads were in the self employed-management category (22%) and in the Technician-Specialist occupation (20%) had the lowest percentage of Buddhists.

If the respondents, frequency of participation in his religion, that is attendance at temple, church or sanctuary is examined, it is noted that seventy-eight percent of Protest-

ants participate at least once a week, and seventy-four percent of Catholics at least once a week.

The Buddhist percentages were much lower with those attending at least once each week down to three percent; two to three times a month eleven percent, and once each month twenty percent.

## FREEDOM TO MATURE

### *Home Cell Units in Central Church*

by Karen Hurston

Seoul, capital of its country, is a sprawling city populated with more than seven million citizens. Its inhabitants range from the extreme poor to the lavish rich. Its influence permeates the social, political, and religious fibers of the complex country of Korea.

From its large edifice on a sandy island, Full Gospel Central Church looks to that entire metropolitan city when considering the extent of its parish. It is a consideration not to be taken lightly. This twenty two year-old church currently welcomes a membership slightly more than 131,000 (July, 1980). The plans that Central Church has made to reach those in its parish are by no means haphazard or given to whim. They are plans that could easily speak to each of us in our unique situations.

#### HISTORICAL TRACINGS

In 1964 Dr. Paul Yonggi Cho was a young and ambitious pastor. He assumed that care for the growing church in downtown Seoul was his burden, and his alone. In the words of Dr. Cho, "One Sunday night the exhaustion of months of continual activity overtook me. While interpreting for a visiting American evangelist, I collapsed on the platform."

"In the months of recuperation that followed, God spoke to my heart through the example of Moses in Exodus 18. I realized, like Moses, that I should delegate my ministry and authority to lay leaders. It was then that the term 'home groups' continually came to my mind. That was the only way I could give proper attention to my whole congregation."

When Dr. Cho first shared his desire to

delegate ministry with the deacons of the church, they refused. "We're unqualified," came the retort. "Besides, that's your job." Gradually convinced of the scriptural validity of women in ministry, Dr. Cho then turned to the deaconesses. They responded with obedience. The first Central Church home cell units were formed.

But the beginning days were filled with difficulty. Allowed to teach what they felt best, some groups fell into heresy. Others faltered with inadequate direction, and a few became instruments of personal ambition.

The cell units needed a firm hand of guidance. Sporadic training sessions were initiated. For a short time, cassette tapes of Dr. Cho's sermons were played during weekly Bible studies.

Even with their problems, the cell units were becoming a productive conduit for pastoral care and evangelism. Shamed by the obedience and success of "mere" women, deacons and other male lay leaders entered into the process.

Three years later 126 home cell units became an official part of church life to the then 7,750 membership. However, it was not until 1974 that the home groups gained needed impetus. By then Central Church was printing a weekly synopsis of cell unit Bible studies. The city of Seoul was divided into 21 areas each supervised by a member of the pastoral staff.

In 1975 the cell units evolved into a complete system. Five larger district areas were broken down into 35 smaller sections, each section containing an average 22 home groups. Within the next few years weekly and an-



# KOREA CALLING

VOL. XIX NO. 9

October 1980

## 7th Missionary Church Growth Seminar

Forty eight missionaries of seven different countries and nine denominations gathered at the Eighth Army Retreat Center on Oct. 16 and 17th. to have a consultation, to review and reflect upon the Congress on World Evangelization held in Thailand last summer. This congress was attended by the Revs. J.B. Crouse, Elmer Kilbourne, Sam Moffett and Paul Rader from Korea.

The gathering on Oct. 16 and 17 was also called to consider the reasons for the phenomenal growth that is occurring in the Korea Church, to consider the statistics revealed

by a recent Gallup poll which conducted a religious survey in Korea last year, and to consider a paper by Dr. Donald McGavran in which he presents a vision and a strategy for extensive church planting in Korea. The members were also asked to consider the reasons for and to give thanks for the phenomenally successful 1980 World Evangelism Crusade held in Korea during August of this year.

Various emphases of this Seminar will be dealt with in Korea Calling in this and subsequent issues.

## Secret of Korean Church Growth

In dealing with this subject, Dr. Marlin Nelson first reminded his listeners of 1 Corinthians 3:6,7 : "I planted the seed, and Apollos watered; but God made it grow." Thus it is not the gardeners with their planing and watering who count, but God, who makes it grow. Divine Providence has provided this growth. It has occurred by means of the fact that the Church in Korea has an abundance of trained workers. Korea has several of the largest seminaries in the world. It was also noted that the early translation of the Bible enabled a rapid introduction of the Gospel. Both Underwood and Appenzeller brought with them copies of Mark and Luke already translated into Korean.

The high rate of literacy and the simplicity of written Korean also helped in the early rooting of Christianity as did the fact that the Koreans are an homogenous people. By way of contrast India uses 225 languages, Indonesia more than 200 and more than eighty distinct dialects are used in the Philippines...

The tumult, the persecutions and the despair which have been so much a part of Korean history have also had their effect. In 1866 approximately 2,000 Roman Catholic converts were martyred. During the period of the Japanese annexation the Christian Church in Korea was an island of hope amidst the gloom and despair of Korean national hopes.



The early missionaries who came to Korea found a people who were patriotic and who had never experienced Western colonialism and these factors too facilitated or encouraged the early acceptance of Christianity. Christian educational institutions and the adoption of the Nevius principles for Church growth also were conducive to a self-propagating Church in Korea.

A landmark in Christian expansion was marked by the 1907 Revival. Under the inspiration of the Holy Spirit thousands were moved to accept Jesus Christ. About this time the Church began the cell-group method of Bible study and prayer with a consequent

the hard working chaplains. This equally applies to the civilian clergymen whose daily schedule includes prayer, bible study, visiting, counselling from early morning to late at night.

The recent years of rapid economic development have seen a phenomenal increase in church giving. Some congregations have increased their offering by forty to fifty percent in terms of real value which means well over one hundred percent in the amount of money contributed.

Compared to other parts of Asia the Korean pastor is very well trained and this also has contributed to a respect for Christ-

#### Some of those seen at The Church Growth Seminar



deepening of the Christian experience in the individual believer and his group.

The solidarity of the Korean family and a vertical social structure made it natural that family evangelism would be successful, and this was supported by the added advantage of not having any strong national religion in Korea.

Today with so many hundreds of thousands of men enrolled in the armed services it is interesting to note that forty percent of these men belong to some branch of the Protestant Church and more than ten percent are Roman Catholic. The prolific spread of Christianity is due in no small measure to

ianity in the community and the consequent wide acceptance of the Gospel. The home visitation conducted by the minister twice a year and his training of capable laymen have also been powerful factors in this development. Korean churches have not been satisfied to merely increase the size of their own congregation. They have started branch churches or daughter churches. It is estimated that Young Rak Church has a family of five hundred congregations that have been organized by its own members. Of deep significance too is the fundamental fact that Korean people are basically religious. There are very few atheists among them.

## GERMAN GUEST LECTURER

by Winfried Gluer

**Editor's note :** During the month of September Dr. Winfried Gluer visited the Presbyterian Church of Korea and other Christian institutions including the Presbyterian Church in the Republic of Korea. Dr. Gluer is Asia Secretary for the Association of Churches and Missions in South West Germany. During his visit with the PROK Dr. Gluer delivered an address which is summarized as follows:

"Thy will be done on earth..." This is a difficult theme to speak on because I am from a different context and cultural situation. The German situation is not the Korean although we do have close relationship between the German and Korean churches. There is deep concern on the part of the churches of South-West Germany for the Church here in Korea.

The theme—"Thy will be done on earth" has added to it the words: "As it is in heaven". We should not forget this second part of the injunction or prayer. It is all part of the teachings of Christ and as His disciples we are summoned to follow Him in living according to the will of God. To be a Christian means to be His follower in the actual situation. So in whatever situation we find ourselves we must ask—"What is His will at this time in this place."

In this thought there is both promise and challenge. There is the promise that God's will is going to be fulfilled. History will lead on to salvation. Our hopes and expectations will be more than fulfilled in this promise. We can live in expectation that His will will be done.

But there is also challenge here. God's will runs counter to that with which it is not in accord. His will is in judgment over this world. So these words—"Thy will be done" are really a prayer that rises out of our daily

life,—its burden and its suffering. These words arise out of the starvation of people in S.E. Asia. They arise out of the social instability, the oppression and frustration of other situations. In many situations human life itself is threatened by death and destruction.

We live in a paradoxical experience. On the one hand God is Lord and He will see that His will is done. On the other hand, we see so little of this happening from day to day.

In the face of this challenge some take refuge in the thought that at the last, God will *eventually* act and in the meantime there is little or nothing to do but wait. This can lead to escapism. This is a wrong direction.

There are also others for whom God's reality is so remote that the working out of His will depends entirely on us. We must build His Kingdom. It is good and right to take the problem seriously but it is a mistake to think that it all depends on human thought and action. This leads to the mistake of moralism or even humanism.

Both of these approaches ignore the Christian belief that God works in human history and He is working and will work in the societies in which we live in the here and now.

Jesus has called us to follow Him. This means to do His work. In Him the reality of God was such that He could only begin His proclamation with the command: "*Repent* for the Kingdom is at hand." In His Kingdom God's will is accomplished and by His Grace man's obedience is made possible. Jesus coming was the turning point in history. In Him God Himself became man, suffered on the cross and He rose from the dead.

In His becoming man, Jesus represented true humanity. By coming to us in Jesus, God shows that He takes His creation seriously. He upgrades human life and values.



Jesus healed, opposed empty, meaningless religiosity, was angered by injustice, associated with the rejected—the harlots and publicans, preached the Good news to the poor and those in prison. All of this shows His concern and demonstrates His upgrading of humanity.

This proclamation also involved His judgment. It runs against those who work against His will and those who oppress the poor and today the claim for human rights leads to collision with oppressive powers. It was this way in Jesus life. He did not struggle for political power. He was not a social revolutionary. He was much more than that and His whole life was committed in service to others. So if we are to ask: "What is God's will?"—the answer it to be found in Jesus Christ. Jesus became man and in this way God's will was and is being done today. But He also said: "Blessed are those who do not take offence at me." And this leads us directly to His Cross.

The suffering of Jesus includes all human suffering. Nevertheless for those who follow Him there are crosses along the way. John 19 says: "It is completed"; yet in Colossians, Paul affirms that we suffer with Him. As a consequence history is marked by many crosses. There is poverty and oppression from the time of the N.T. onwards. There was the deep suffering depicted in Revelation.

The Korean Church has not been exempt from this suffering. There was suffering in the nineteenth century and martyrdom. There was oppression under the Japanese. The suffering continues today. In many countries of the world both left and right wing governments or factions join in persecuting the Church. An East German commentator sneered at the Church's concern for human rights, describing this as: "The demagogic agitation of Christians for freedom and human rights, dressed in religious clothes." Similar remarks come from rightist governments. This is because the world cannot tolerate the implications contained in the claim that God's will must be done. So these claims for human rights and justice are opposed—they bother the conscience of the world. Out of this situation suffering arises. But I as a German am not qualified to speak about this. We in Europe can learn from those of you who are paying a larger cost for discipleship.

We have dealt with the incarnation—Jesus coming as a man, Secondly the matter of suffering. Thirdly, in relation to our theme, "Thy will be done", we must consider His

Resurrection. The Risen Lord signifies that God has won the victory. God's will shall be done on earth as it is in heaven. This victory commits Christians everywhere to follow Him but there are no general rules for this following Him. We each must ask how this can be accomplished in our own situation. We each must consider how we must react toward those who are not Christian.

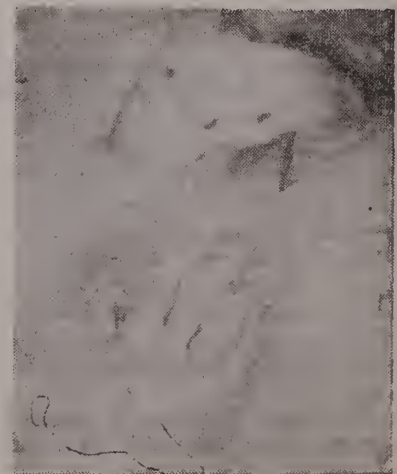
In many places the Church has also to consider how it would restrain the radicals who would use force in the name of Christianity.

In other places there is such pressure that the Church cannot make itself heard as in China and North Korea. In other places the Church must ask the question, "When is silence equal to betrayal of Christ?"

All of these concerns and questions belong to the contradictions that we find in this world. We have to remember that we are living in an eschatological situation. This prayer for God's will can be understood only in this way. God's will has begun to be accomplished and needs much further consummation. In Revelation God's will is being fulfilled yet the Church is in tribulation. The fulfillment of His will is often veiled by this tribulation but the Christian goes on enduring. The Christian life is not passive. It is active. Even though it suffers, it pioneers for a new life, a new heaven and a new earth.

Again from John's Revelation we have the assurance: "Do not fear. I am the first and the Last. I am the Living One, and I am alive forevermore."

With this promise we are challenged to continue His work. The flower may be fragile but it will come to fruit. He Himself will bring it to fruition.





# FINAL REPORT (#7), BAN VINAI REFUGEE CAMP

— FEB. 13, 1980 —

by Jean Sibley

From Hong Kong, on our way back to Korea, what is our final assessment of three months at Ban Vinai, a refugee camp of 35 to 40,000 Hmong tribes people who have crossed the Mekong to escape from the Communist enemy in Laos to the relative safety of 600 acres in northeast Thailand? Is it the melodic, infinitely sad wail of a mother hurrying past our hut to take her dead baby home? Her "How can I live without you?" is set to a tribal tune. For that cry of anguish to have a tune, how many times must it have been heard, how many times sung? An hour earlier, the words were different, "Don't leave me so soon, don't leave me yet," yet the melody was the death one, for she knew the child could not look so gray and breathe so hard and still live.

That is one variation on a theme that will always stay with us. It is joined by other tragic ones: Young men not wanting to commit themselves to emigration because, at least, Ban Vinai is close to the homeland and MAYBE, by some miracle of politics, they will be able to return to their beloved mountains and fight off the forces of evil and destruction. old people who must surely wish they had not lived long enough to end their years behind an impenetrable fence, with no work to do and no home of their own. Children with the chipmunk cheeks of the last stage before marasmus, arms and legs like sticks, ribs easily counted, but deceptively plump tiny faces. Never enough food to feel satisfied or enough charcoal to cook it properly. Never enough water. Never enough blankets to be warm in the chilly winter nights. Always the red-brown dust going up in clouds and settling everywhere, to be followed in the wet time by thick, slippery red-brown mud.

But there is another theme, and the two must be heard side by side. A stunted but cheerful sunflower blooms in a tiny garden

protected from children and chickens by a fragile fence of split bamboo sticks. A blind boy is learning English with the New Zealand accent of his young teacher, a dentist giving her lunch hour to this extra task. Young girls defy their circumstances by wearing the bright pink and black traditional costume that takes a dedicated year to make, with the seductively swinging skirt to lure the young men into marriage and fatherhood. The chiefs use their skills to turn a refugee camp into a community with plan and form. Women of every age, from seven or eight to a hundred (a hundred and twenty if one old woman's count is accurate) bend over their intricate embroidery, creating something beautiful, enduring and absolutely Hmong.

In November, John and I went to Ban Vinai, having no idea what to expect, only responding to a telephone call and an inner conviction that this was something we were to do. We wondered what our responsibilities would be, and whether we would be equal to the demands. (Why can we never quite be sure that sufficient strength really will be given?) It was almost immediately clear that John's experience and training fitted closely what was needed in forming a program for comprehensive health care through out the camp of 40,000, and extending out to reach the equally deprived farming families in neighboring Thai villages as well.

We were provided with everything deemed vital to create such a program. Most important of all, we found ourselves part of an enthusiastic, concerned, give-it-all-you've-got team of expatriate health workers who came up with ideas to deal with every problem encountered, and who learned all they could from the Hmong people they were teaching and treating. The result was an exchange of meaningful affection that gave depth to every effort.

My experiences prior to the Ban Vinai one

had led me to believe I could help most by looking for the chinks that needed a touch of mortar, so I typed and made charts while I looked. The looking took me into the huts where families lived and where there was sickness and need and hurt, and where people wanted to tell their own stories for all the world to know what they had endured and what they hoped. I was the person with time to listen and a camera to catch what I saw, so it was an easy swing to become the one to conduct an extensive survey that would be useful to all of us working and living at Ban Vinai. Those results are with us now, still being assimilated and continuing to open our eyes and ears and hearts, though they are numbers. Not cold numbers, but people wanting to learn English, needing a cooking pot, hating the need to depend on others for so long.

You may be wondering...how could we leave after only three months? We have a commitment in Korea, one to which we look forward eagerly, but it is true that we couldn't have left if what we were trying to do at Ban Vinai would not continue to develop and grow after we made our exit. Fortunately, there is no question of the program's being left in excellent hands. In November, there were seven expatriates and about ninety Hmong workers involved in the health programs. Now there are forty expatriates, selected for their special skills in TB control, sanitation, general and pediatric, medicine, midwifery, public health, nutrition, and other areas of particular need, working beside and constantly teaching two

hundred Hmong workers. Prevention oriented outreach clinics for maternal and child health are held in each of the eight centers of the camp for two days each month those in most need of nutritional supplementation are referred to the feeding centers that are serving some 30,000 meals a month; clean up crews of Hmong are systematically moving through the camp; patients with TB are being identified for treatment at the rate of four per day; 300 ambulatory patients are being treated at a bustling outpatient clinic daily; and a 120 bed in-patient area seeks to save those more seriously ill.

In time, the forty foreigners will be reduced in number as the Hmong become able to replace them, but we are confident the program begun will be continued with the same concern we have seen exhibited day by day. We leave with the good feeling of one job completed and another waiting to be begun. We also leave with the knowledge that we have grown because we have entered into the life and thoughts of another people.

On a blackboard in one of the open air shelters used as a school, an unknown Hmong, caught in the dilemma of whether to join his emigrated family or wait for a special someone to cross the Mekong, left a poem. In the simplest of ways, it tells the story of all the displaced ones of the world, those whom Han Suyin calls the "crushed ones."

"Last night I dreamed I met my family.  
I wore and saw my tears,  
For I have a friend in Laos."

## KOREA CALLING

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*S. Moffitt*

REPORT OF THE REPRESENTATIVE IN KOREA  
UNITED PRESBYTERIAN CHURCH U.S.A.  
1981

Several years ago an article in the Saturday Review suggested a kind of reverse geometrical progression in the perceived importance of historical events. It was the author's contention that the events of the past five years, for instance, had about the same historical weight for most of us as the previous 50 or 500 or 5,000 or 50,000. Whether or not his mathematics are accurate, it is certainly true that the immediate past dominates our memory and our thoughts, and it is perhaps more than ever true for 1980. We have almost forgotten 1979 as we look at 1980, but as in 1979 our first thoughts go to the political events of the year.

POLITICS

Any student of Korean language soon learns a series of cryptic numbers that stand for important dates in modern Korean history: 3/1, the 1919 Independence Movement; 8/15, Liberation from Japan; 6/25, the Korean War; 4/19, the Student Revolution of 1960; and 5/16, Park's coup in 1961. Perhaps it is symbolic of the rapid and extreme fluctuations of events in the past 12-15 months that no key dates have stuck. 10/26, President Park's assassination, was soon followed by 12/12, Chun's coup, but changes followed one another so rapidly that even those dates are hardly used, much less 5/17 or 9/1 or any other of the many dates before and after.

As 1980 started there were many hopeful signs that the country would emerge into a new and more open society. Even though Martial Law officially continued in effect, soldiers were gradually withdrawn from sight, meetings and assemblies became easier to hold, dismissed students and faculty were permitted to return to their campuses, and other signs of a political spring bloomed along with the weather. There were some ominous signs, too. Hindsight shows the significance of the events of December 12, but even last spring there were many who worried. The year-off dates for a new constitution and new elections, belieing promises of speedy reforms, were troubling to many. Martial Law, however lightly applied, continued to be an implicit threat and an occasion for suspicion and protest. As the weather warmed up and as the changes were slow in coming, patience wore thin, especially among students and laborers. The first signs were in those areas most heavy-handed in the past, or the least open to change. On the labor front there were a number of clashes and confrontations, the most serious at Sobuk Mines in April, where the miners, resentful of exploitation, unsafe working conditions, and government dominated unions, rioted against the establishment and took control of the town for several days. Control was restored when amnesty was promised to all rioters, but the promise was later violated and a number of leaders tried and sentenced.

In March and April the proprietary universities, where the founders considered the schools their personal creation and students and faculty voices had always been ignored, were challenged by long sit-ins and strikes. These proprietors still profess to be bewildered at the "ingratitude" and bad manners of the students, an indication, perhaps of the deep gulfs in society.



February 19, 1981

As the country moved into May the cumulative frustrations and disappointments began to spill over. Despite repeated urging, the government made no moves to speed up reforms or lift Martial Law. The old government party seemed to be making an all out pitch to retain power, while the opposition broke into squabbling factions. The economy seemed stagnant, or worse. There was a sense of time running out - on both sides. Despite warnings and urges for restraint by most of the "activists" of previous years, rallies on individual campuses boiled over on May 14 and 15 as thousands, then tens of thousands of students throughout the country took to the streets. Although both national and international news media focused attention on violence, and although there were truly violent actions by both students and police, local observers almost universally commented on the relative restraint of both students and police, particularly on the climactic May 15 (Thursday).

That evening the student leaders announced a moratorium on demonstrations for a week, pending government response. The response that came was sudden and brutal. On the evening of Saturday, May 17, police started rounding up student leaders, so-called activist teachers and leading politicians and that night proclaimed an expanded and stringent Martial Law, enforced by the notorious Special Forces (paratroopers). In Kwangju, continuing demonstrations on Sunday and Monday were put down with extreme brutality. Even government released figures admit that 19 were bayoneted to death, and most investigators put the figure much higher. The brutality so angered the citizens that the whole city rose up and drove out the military. All reports attest to good order and the lack of looting during this period, but the citizens coalition gradually fell apart over questions of what to demand of the government. The city was re-taken on May 27, after promises of amnesty, promises that were again ignored in the courts-martial which followed.

From then on events moved swiftly. General CHUN Doo Whan emerged as the strongman, Chairman of the Steering Committee of the Council for National Security Measures, and rose from Major General to General in a few months, then retired from the Army to become President on September 1. The government (Council) instituted a series of populist "reforms". Schools, businesses, government offices, all organizations had to form Purification Committees to correct unspecified irregularities, usually at the price of numerous resignations, and thousands lost their jobs. Most reinstated faulty and students were again ousted from their schools. Some 40,000 - 50,000 "hoodlums" were rounded up and shipped off to army camps for a month of harsh discipline, after which they were assigned to businesses, churches, and other organizations for jobs! A series of radical innovations, aimed mostly at symptoms rather than causes, were introduced in education, business and government. A new constitution, on paper an improvement on Park's Yushin Constitution but far short of popular hopes, was approved by a national referendum where no debate, no criticism and no popular discussion was allowed.

The most publicized event of the period was the court martial of the leading opposition politician, KIM Dae Jung, and fourteen others for plotting to overthrow the government by instigating a student rebellion. Kim became a sort of international symbol of the situation in Korea. Up to the end of November most analysts believed the purification reforms would continue unabated and that Kim would be executed before Christmas. Early in December it began to appear that the brakes had suddenly been put on. Talk of a speedy conclusion of Kim's case (i.e., execution) diminished. Pressures for business, educational and church reforms apparently went onto a back burner, and the dizzy merry-go-round of announcements that kept everyone uncertain and off base seemed to slow down, and maybe (dare we hope?) even stop. There has been much speculation over both the cause and the duration of this phase. There is considerable indication that the intensity of world opinion began to sink in. Some wonder if the inner circle was beginning to realize that there was too much going off half cocked, or perhaps the populist voice of the outer circle is diminishing as President Chun gains fuller control and faces the pragmatic problems of a complex society. The negotiations leading to President Chun's visit to President Reagan were no doubt part of the picture. In any case, what was push and what was pull is hard to determine, but KIM Dae Jung's death sentence was commuted to life imprisonment and the sentences of most of the other 14 reduced.

As we go into our Annual Meeting President Chun is about to be reinaugurated under the revised constitution and elections for the new Assembly are a month away. The report on the beginnings of the Fifth Republic will therefore have to wait until 1982. In the meantime we hope that the beginnings of 1981 betoken a true change of heart, a hope which most of us fear is mere wishful thinking but for which we must earnestly pray.

#### ECONOMY

There is little to say about the national economy in 1980 except that it was bad. There was a negative growth rate of 5.7% in the GNP and inflation for the year was approximately 44%. The exchange rate "floated" from 580 to the dollar to 655, where it was stopped, and the price of oil products continued to rise dramatically. For friends in the United States, it might be pointed out that regular gasoline is now \$3.75 per gallon, and so-called Supreme is \$4.40. The rice crop last fall was some 30% to 35% below normal, adding a further burden to the economy. Despite optimistic press reports and some business indicators, few expect any visible upturn in the economy until fall, at best, and no one knows what this may mean in terms of unemployment, hunger and unrest. It must be remembered, however, that Korean companies find it difficult to lay off employees in times of depression in the western manner, alleviating somewhat the impact of recession on the laborers.

Turning from the national scene, let us now look at our mission, our sister church, and the Christian community in Korea.



MISSION

Our United Presbyterian Mission family grows smaller year by year, with no realistic hope of increase, or even replacement in the foreseeable future. As of January 1, 1981, there were 17 household units (30 people) on the salary list sent from New York, including the Basingers who have left the field and are on terminal furlough. In addition, our family includes two Volunteers-in-Mission and five Overseas Associates, for a total of 42 persons officially related to the Korea mission. We also rejoice in the fellowship of several others who are equally part of our family but are not listed in the records in New York. As most of you know, our numbers may soon diminish still further. Sam and Eileen Moffett are due for retirement in April and Marion Shaw in July. The latest word is that Sam and Eileen will be extended to July and Marion to the end of the year, with some possibility of further extension.

W.M.C.C.

In 1981 the World Mission Cooperative Committee is moving into its final year, and on 25-26 March there will be a major consultation among representatives of the Presbyterian Church of Korea, the Presbyterian Church U.S., the Uniting Church in Australia, and the United Presbyterian Church U.S.A. on the pattern of relationships and the mechanics of cooperation for the future. In preparation for this an exploratory "mini consultation" was held in April 1980. At that time there seemed to be agreement that a specific cooperative organization such as the D.C.W., O.C.C.C., or W.M.C.C. was no longer needed, though no alternatives were discussed. The main issue of the mini consultation was the position of "Representative" in Korea, with a vocal segment of the Presbyterian Church of Korea delegation speaking strongly against the idea of such a position. It seems likely that this may be a major issue at the coming consultation, an issue related at least in part to the obvious desire on the part of the Korean delegates to tie the overseas churches even more closely to the PCK by placing all their work in Korea directly under the control of the General Assembly. In part, this reflects a fear that the overseas churches will seek closer affiliation with other denominations in Korea.

PRESBYTERIAN CHURCH OF KOREA

The year 1980 was in many ways a normal one for the PCK. There was the normal amount of growth: 148 new churches and 67,277 new Christians were added for a total of 3,691 churches and 969,402 adherents. How strange that we take for granted, and that the Christian world seems so uninterested in, a "normal" growth rate of 7½%! There was the normal involvement in a wide variety of programs for the poor, the disadvantaged, the sick, the imprisoned, mostly at the level of the Christian individual or the local church. How strange that we take so little notice of such work unless it meets the fads of the moment, or is done with fanfare of trumpets.



Despite this normality, several matters are worthy of special note. The Rev. SUNG Kap Sik, the General Secretary of the Church, was elected to head the Christian Literature Society and was replaced by the Rev. LEE, Eui Ho, formerly Secretary for Evangelism. He in turn was replaced by Rev. YANG, Shin Sok, formerly Assistant General Secretary. The Secretary for Education, Rev. KIM, So Young, was elected General Secretary of the National Council of Churches Korea, and the Rev. MAENG, Yong Gi, President of the Honam Seminary, has been asked to take his place but as of this writing has not officially accepted.

A rather radical change in structure was proposed to the General Assembly in September, but was tabled, some believe indefinitely, others think only for a year or two. There were two major points in the proposal, the formation of an Executive Committee in place of the present weak and unofficial "Officers Meeting" (임원회); and the establishment of a "Chief of Secretariat" (사무총장). The English term would presumably continue to be "General Secretary" but the Korean term is much stronger. It is guessed that both were rejected because of rank and file distrust of an over-powerful central organization.

Of particular concern to the mission was the situation in Taegu. It was hoped the General Assembly in September would take balanced steps to settle the long-running sores in Kyung-Puk Presbytery. The first action of the Assembly was to seat a one-sided delegation. There was some objection from the floor but the excluded delegates contributed to their own defeat by being intemperate and noisy. The Assembly then appointed a special committee with power to settle the Keimyung University - Presbyterian Hospital merger question and the matter of dividing the presbytery into three presbyteries. Unfortunately the committee has been somewhat indecisive and tried to evade hard decisions. Its first act, under pressure from the government for quick action on the university-hospital merger, was to approve the merger subject to the university accepting certain conditions, which it did. The merger is now virtually accomplished. In the meantime the committee, under pressure from the Presbytery, tried to add other conditions and when this failed announced it was recinding its approval of union, an action so obviously futile that it did not even send the notice to the government, only to the Presbytery. Similarly the Presbytery has delayed subdivision, lest the subdivision weaken its power. Another unfortunate aspect of the affair has been the Presbytery's formal request to have Dr. Howard Moffett, M.D. recalled. This is under study by the Personnel Committee of the WMCC, but must be seen in the framework of the rather vindictive disciplinary actions being taken by Presbytery against many pastors, particularly those identified with the university Board. We pray that the completion of the institutional merger may somewhat defuse the situation, but the divisions are long-standing and deep, and there has been a lack of statesmanship, compromise, forgiveness and Christian love on all sides.

One other General Assembly action of particular note was the disciplining of some thirty pastors who accepted travel funds from an organization that turned out to be a front for the Unification Church (Moonies). The church is again becoming very alarmed at what it sees as renewed, heavily financed activity by the Unification Church. Just last week it felt called upon to issue an official warning to all congregations against a Unification Church offer to provide up to \$100,000 per month to any church for evangelism.

### C.B.S.

Special mention must be made of the plight of the Christian Broadcasting System. In mid-November the government suddenly announced sweeping new policies concerning the media. Some newspapers were forced to combine, all news agencies were united into a single agency, and papers were forbidden to send their reporters outside their own area. All commercial radio stations were taken over by the government, and C.B.S. was forced, on one weeks notice, to stop all news broadcasting and all commercial advertising. As the news reports were the most highly regarded in Korea and one of the Systems main attractions, and as advertising provided some 97% of the operating budget, the order was almost a death blow. This sudden financial crisis has not yet been fully resolved. Attempts to raise funds locally have been seriously hampered by some dissension in the Christian community. The CBS Board obviously hoped to keep control, perhaps accepting one or two Board members in return for support but retaining the old majority. A group related to the N.C.C.K. and led by Rev. CHUN Sung Chun, former Director of CBS and a minister of the PCK, tried to organize denominational support with an eye to gaining direct denominational control. Individuals and churches outside the traditionally related groups were willing to join in support, but only if given a substantial voice in control and operations. Personal criticism has also been directed against the Director, Rev. KIM Kwang Suk, and some of his senior staff. This disunity seriously hampered fund-raising efforts. Recently, however, differences seem to have been settled and a broad based, pan-denominational "Broadcast Mission Support Committee" has been formed and we can hope that a modest but strong CBS may continue to serve Christ in Korea.

### CHRISTIAN COMMUNITY

Although 1980 statistics are not yet fully available, preliminary reports indicate that the Christian community as a whole has grown even faster than the PCK. Although all recognize the figure as exaggerated, the Minister of Culture spoke of a Christian constituency of 8,000,000 who could be called on to support the Christian Broadcasting System.

The major church event of the year was the mammoth Evangelism '80 campaign culminating in a week of mass meetings on Yoido in Seoul in August. There have been estimates that up to two and a half million gathered for the major meeting, but at even half that number it was the largest single gathering in Korean history and one of the largest



in the world. Coming less than three months after the Kwangju incident and at a time when most meetings were severely restricted, some considered the campaign an answer to prayer and faith, while others feared the taint of cooperation and approval by the government. In any case, hundreds of thousands gathered and thousands professed Christ.

With the whole year under Martial Law, and the consequent self-restraint on the part of many of the human right advocates, the cleavage between the two extremes was perhaps not so visible as in the past, but in some ways it was even deeper and more bitter as activists came under increasing restraint and as many of the previously middle-of-the-road Christians were "radicalized" by Kwangju, the military take-over, and the subsequent purification campaign that caused widening circles of social unrest and economic distress.

Among the purification moves was an announcement by the Ministry of Culture and Information (which supervises religious affairs) that the Christian denominations were calling for purification of the seminary situation. This announcement was heard on the radio by one of the representatives on his way to the meeting where it was ostensibly to be discussed. There are said to be some 250 self-styled seminaries in Korea, many of sub-minimal quality. Follow-up details have been scanty but it appears that there will be two general restraints. One is to enforce regulations concerning registration, facilities (property), etc. The other is to limit seminaries to denominations with more than a specified number of adherents. Some smaller denominations are said to be already working toward joint institutions. PCK officers do not seem particularly concerned, apparently understanding that large denominations will be allowed one seminary for every so many members. One figure I have heard is 200,000. Some of the radical proposals of last fall seem to be dormant now, but plans for increased control seem evident. As with many other of the "reforms" of the past eight months, a very real problem has been made the excuse for radical interference.

Another purification move with implications for the churches has been the reorganization of the Buddhist Chogyae Sect, by far the largest Buddhist sect in Korea. The former religious hierarchy has been retained for "spiritual" matters, but effective control and power has been placed in the hands of an administrative council. This action, together with trial balloons about a Religious Foundations Law have seemed very ominous to many observers. At the present time the government has no control over whom the religious bodies select as their heads: Moderators, Bishops, etc. Presumably any Religious Foundation Law would have provisions similar to school and social Foundations, requiring government approval of the directors and chief officers, perhaps nominally separate from the "Spiritual" leadership. I must remind you that this is just speculation so far.

As with many other areas, there seemed to be a shift in direction in early December, but whether that is temporary, pending the establishment of the new government in March, or whether it represents a real change in policy must wait until our next installment, next year.



CENTENNIAL PLANS

No report of the year can be complete without some comment on plans for the centennial of Protestant mission work in Korea in 1984-85. The various denominations are proceeding with their own plans with varying degrees of zeal. The General Assembly of the PCK formed a large 100th Anniversary Committee, with sub-committees on Planning, History, Activities, Finance, and Building, and instructed the committee to proceed with a separate PCK Memorial Building. The committees have met a number of times, and seem to be getting underway. Of particular interest to the mission and Program Agency is that the Building Committee has officially requested the Program Agency to sell it the "center" Yunchi Dong property for the building.

Plans for inter-denominational or pan-Christian celebrations seem to be very nebulous and half-hearted at this stage, with the further complication that non-Presbyterians seem reluctant to accept the arrival of Dr. Horace N. Allen, M.D., in September 1884 as the beginning date, preferring to celebrate the arrival of the Rev. Horace G. Underwood and the Rev. Henry G. Appenzeller on Easter Sunday, April 5, 1885.

Although plans for the anniversary year are only now beginning to get underway, all Protestant denominations have, of course, had their "double the membership" campaign going since 1974-75 and on the whole are on schedule, and I have heard that the Salvation Army has already exceeded its centennial goal.

As we come into the year 1981 I am reminded of St. Paul's challenge in I Corinthians 16:9. "For a great door and effectual is opened unto me and there are many adversaries." I have always liked that "and". There is no "but", no excuse, no griping. The adversaries are an opportunity and actually a stimulation to growth and depth and strength. And so today. The door is open and the adversaries make the opportunity, make the door great and effective because we have a message of hope and love.

Horace G. Underwood

1981

1981

1981

A REPORT ON THE CURRENT STATUS  
OF THE  
PRESBYTERIAN CHURCH OF KOREA

1981

### Historical Survey

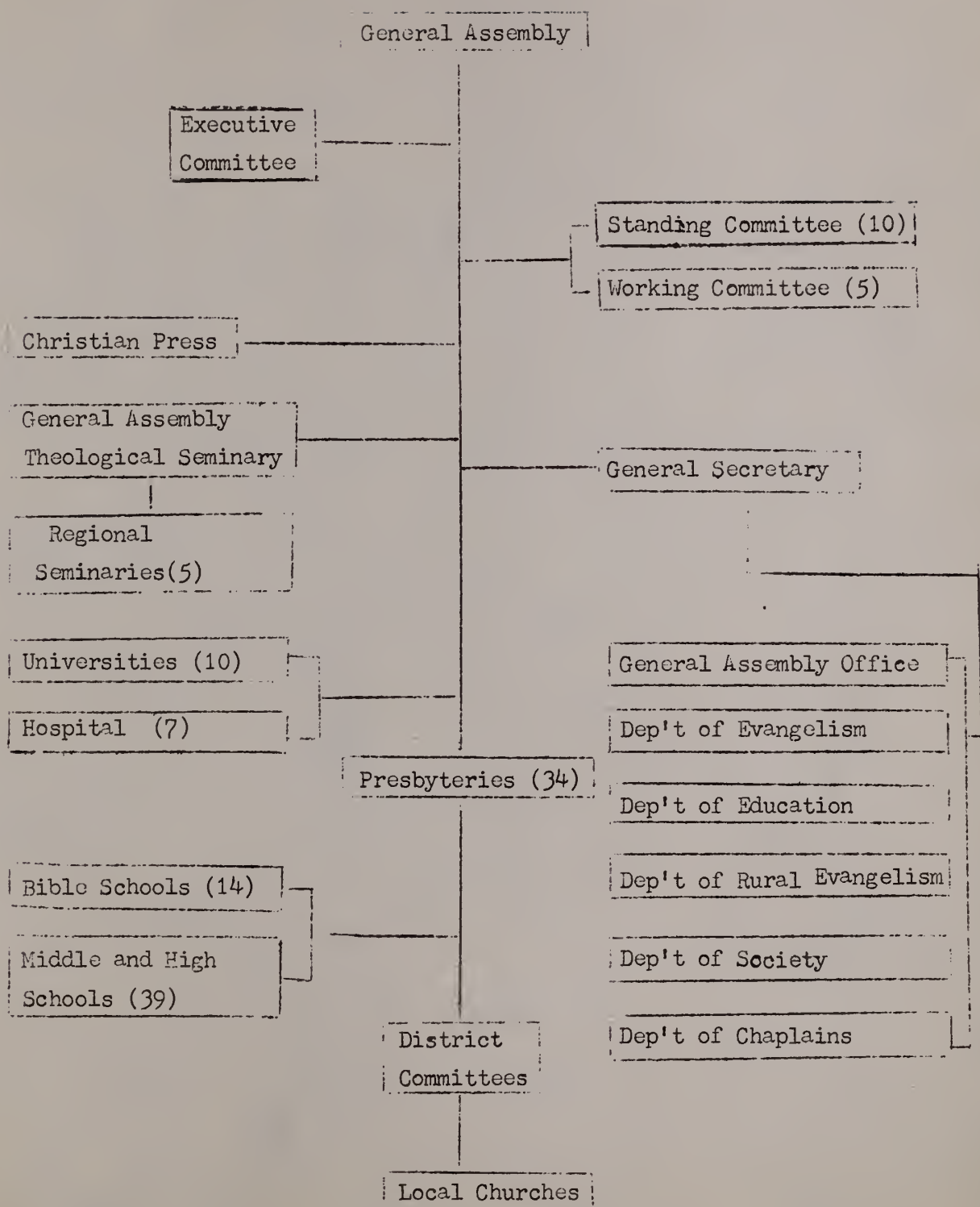
1832. 7. 25 Netherlands missionary Gutzlaff evangelizes at Kunsan  
(Translation of the Lord's Prayer)
1866. 9. 2 British missionary Thomas martyred at Taedong River
1882. Hangul Bible translated and printed by 4 Korean young  
people
1883. 3. Hong Jun Paek (baptised in Manchuria 1876) begins.  
evangelism in Euiju
1884. 1. In Japan Soo Jung Lee attempts to arouse American missionary  
interest in Korea
1884. 9. 20 Allen arrives in Korea sent by the Northern Presbyterian  
Church
1885. 4. 5 Underwood arrives in Korea at Inchon sent by the Northern  
(Easter Day) Presbyterian Church
1889. 10. Australian Presbyterian missionary Davies arrives in Korea  
and goes to Pusan
1892. 10. Southern Presbyterian U.S. missionary Tate arrives in Korea  
and goes to Honam
1893. 1. 28 Presbyterian Council formed with missionary membership
1898. 9. 8 Canadian Presbyterian missionary Grierson arrives in Korea  
and goes to Kwanbuk
1901. 5. 15 Presbyterian Seminary opens in Pyengyang
1901. 9. 20 Presbyterian Council including Korean associates organised  
(3 Korean elders, 6 helpers and 25 missionaries)
1907. 9. 17 Presbytery of the Presbyterian Church of Korea established  
(38 missionaries and 40 elders). Seven Pyengyang seminary  
students graduate
1912. 9. 1 General Assembly of the Presbyterian Church of Korea  
established (52 ministers, 125 elders, 44 missionaries)
1934. 9. 9 23rd meeting of the General Assembly celebrated the  
Jubilee of Protestant missionary work in Korea



1938. 9. 9 27th meeting of the General Assembly ended in disorder over Japanese enforcement of shrine worship
1938. 9. 20 Pyengyang Presbyterian Seminary classes suspended for refusing to worship at shrines
1943. 5. 5 Japanese force a change in name to the Chosen Presbyterian Branch of the Christian Church in Japan
1945. 8. 1 Denominations disbanded and united as the Korean Branch of the Christian Church in Japan
1945. 9. 8 Interdenominational conference of churches in the southern region of Korea held
1945. 12. Combined Presbytery meeting covering 5 provinces of North Korea held
1946. 6. 12 1st meeting of the General Assembly of the southern region opened
1947. 4. 18 2nd meeting of the General Assembly of the southern region held.  
Reconstituted as the 33rd meeting of the General Assembly at First Presbyterian Church, Taegu
1949. 4. 28 35th meeting of the General Assembly held in Saemunan Church, Seoul  
Approves change of name to Presbyterian Church of Korea and the opening of the Presbyterian Seminary at Namsan, Seoul
1951. 5. 25 At a reconvened meeting of the 36th General Assembly the Koryopa Church withdraws
1951. 9. 18 Presbyterian Seminary established in Taegu
1953. 4. 29 At the 37th General Assembly the Presbyterian Church in the Republic of Korea (Ki-jang) withdraws. South-North united Assembly formed with 67 representatives from Northern Presbyteries
1959. 9. 24 At the 44th meeting of the General Assembly held at the First Presbyterian Church, Taejon, the Hapdong Church withdraws.

1960. 2. 17      The Tonghap General Assembly opens in Saemunan Church, Seoul
1962. 9. 20      The 47th meeting of the General Assembly at Youngnak  
Presbyterian Church, Seoul celebrates the Jubilee of the  
establishment of the General Assembly
1980. 9. 25      The 65th meeting of the General Assembly opens at  
Youngnak Presbyterian Church, Seoul

# ORGANIZATIONAL CHART





## Officers of the 65th General Assembly

Moderator	Rev. Chi Soon Park
Vice Moderator	Rev. Hyun Bong Koh
Stated Clerk	Rev. Hyung Tae Kim
Assistant Stated Clerk	Rev. Byung Kon Choi
Recording Secretary	Rev. Bok Ryang Chung
Assistant Recording Secretary	Rev. Nak Ki Pack
Treasurer	Elder Young Chul Yun
Assistant Treasurer	Elder Suk Il Kang

## Church Statistics

Presbyteries	34
Churches	3,886 (including 195 pioneer churches ) 1,201 established between 1974 and 1980
Constituents	984,192 (baptized 316,915) 1979 statistics
Ordained Ministers	2,214 (including inactive and retired 152)
Elders	5,884 (including non-serving 962)
Evangelists	2,162 (1,625 men, 537 women)

1984 Goal	<u>5,000 churches</u>
	<u>1,500,000 members</u>

Budget of the  
65th General Assembly

Budget Item	Previous Year budget	Current Budget	Variation	Notes
Totals	780,435,799	963,870,000	144,469,394	\$1,480,000
General Assembly Office	132,127,486	176,700,000	44,572,514	
Dep't of Evangelism	217,905,548	265,000,000	47,094,452	
Dep't of Education	235,413,024	290,250,000	59,836,976	
Dep't of Rural Evang.	60,476,192	102,520,000	42,043,808	
Society Dep't	83,505,844	55,000,000	-28,505,844	
Chaplains' Dep't	51,007,705	69,400,000	18,392,295	

Activities Related to the  
Commemoration of the 100th  
Anniversary of Protestant Mission in Korea  
( 1970 - 1984 )

Phase One : 5 years (1970 - 1974)

Purpose : A DEVELOPING CHURCH

Seven Emphases

- |   |                                      |
|---|--------------------------------------|
| 1. Laymens' Training                        | 2. General Assembly Restructuring    |
| 3. Theological Education                    | 4. Urban Evangelism                  |
| 5. Ecumenical Activity                      | 6. Pension System for Church Workers |
| 7. Church and Society Department Activities |                                      |

Phase Two : 5 years (1975 - 1979)

Purpose : A CHURCH FOR KOREA

Six Emphases

1. Promotion of Self-support for Farm and Fishing Village Churches
2. Social Education
3. Social Service
4. Mass Communications Strategy
5. North Korea Evangelization
6. Church Unity Movement Within the Nation

Phase Three : 5 years (1980 - 1984)

Purpose : A CHURCH FOR THE WORLD

Three Emphases

1. World Mission : From a Receiving Church to a Giving Church
  2. Worldwide Church Activities Church Renewal and Church Unity  
focus on the Asian Region
  3. Church Education
- Looking toward the 200th anniversary : a Mature Church

Preparation Committee for the  
100th Anniversary

Five Subcommittees

1. Planning Committee

- \* Editing and Publishing of the Overall Plan of Activity
- \* Invitations to the Christian Leaders and former missionaries in Overseas Churches
- \* Symposium on Theology and Problems of Mission

2. Mass Meeting and Church Growth Committee

- \* Breakfast Prayer Meeting & In Cities and Presbyteries involving Church Growth Seminar the whole denomination
- \* Commemorative Gatherings

3. Memorial Center Construction Committee

- \* Details of Project 1,600 Pyoung ( 4 stories)
- \* Budget 26 Billion Won
- \* Construction Period 1981 - 1983 ( 3 years)

4. Historical Committee

- \* Publication of 100 years' History
- \* Commemorative magazine and Historical Exhibition

5. Finance Committee : \* Fund Raising



# DEPARTMENT OF EVANGELISM

## 1. Overseas Mission Committee

Missionaries Serving Overseas : 12 countries : 22 persons

Japan	Taiwan	Hong Kong	Indonesia	West Germany	Sweden	Austria
4	3	2	3	1	1	1

Bangladesh	Guam	Pakistan	India	Africa
3	1	1	1	1

Missionaries to be sent : 6 countries : 7 persons

Japan	Malaysia	Philippines	Brazil	Hong Kong	Saudi Arabia
2	1	1	1	1	1

## 2. Nationwide Evangelization

Central Purpose : Church Planting

Objective : 5,000 Churches and 1,500,000 members by 1984

Agreed upon at 59th General Assembly in 1974

Churches Planted

Year	1975	1976	1977	1978	1979	1980
Number of Churches	192	177	223	159	249	201

Monthly prayer breakfasts are held for this activity

Between 1974 and 1980 a total of 1,201 new churches established

3. Farm and Fishing Village Evangelization  
Promotion of Sister Relationships

Total	Churches in Korea	Churches Overseas
103	38	65

(210 Bicycles purchased for village church workers)

4. Campus Mission

Campus Mission Committees in each Presbytery  
Students leader Training  
Training at invitation of Presidents and Principals  
Evangelism Through Campus Groups  
Area Training (Chaplains, teachers, church leaders)

5. Urban Industrial Mission

Formation of Area Committees  
Industrial Plants activities (29 areas)

6. Special Mission

Institution	Reform School	Police Evangelism	Prisons	Hospital	Blind
Ministers	5	100	15	25	3

\* Mission for the Blind : Eye Surgery : Of 58 operations 53 successful

7. Financial Support for New Churches

Using 20% of the WMCC project Budget and local support interest free loans  
are made to churches not self-supporting

Presently 66 churches have received loans  
Totalling 60,400,000 won (US\$100,000 )

DEPARTMENT OF  
CHRISTIAN EDUCATION

1. Church Leaders' Training and Nurture ( 35 items )
    - (1) Leadership Development Material
    - Kindergarten Activities
    - Childrens' department
    - Middle & High School Dep't
    - Young Adult Dep't
    - Adult Department
    - Other Activities
    - (2) Methods of Training
    - Program Development
    - Various Consultations
    - Training Course-Lectures
    - Leaders Seminar
    - Weekday meetings and Education
  2. Textbook Development and Revision ( 9 items )

Various Textbooks, Correspondence Course, Materials and Textbook Evaluation and Revision
  3. Publishing : New Publications (10) : Church Officer's Training
  4. School Fund : Goal 2 billion won (for Chaplains' Activities)
  5. Teachers' Training and Licensing : Church School
- \* at the request of the Department the General Assembly approved the establishment of a program of continuing education for pastors.

RURAL DEPARTMENT

1. Farm and Fishing Village Leadership Training  
Under the supervision of the Rural Department  
In Cooperation with the Presbyteries
2. Farm & Fishing Village Church Self-support Program  
Rice Bank, Beekeeping Program
3. Equalization of Salaries for Rural Church Workers  
Carried out by Presbytery officials  
Promotion of Sister Relationships with Urban Churches (domestic and abroad)
4. Scholarship Program for Children of Rural Church Workers  
Sponsoring Church Scholarships ( 164 students)  
General Scholarship (in cooperation with Presbyteries )



## SOCIETY DEPARTMENT

### 1. Welfare Programs

Vocational Guidance Model, General Relief Work, Disaster Relief Work

### 2. Church and Society Programs

Community Civic Education Model Program

Nationwide Consultation of Presbytery Church and Society Committee Chairmen

Credit Union Leaders Training

Fund Raising For Prisoners and Families

Regional Education Leader's Consultation

Consumers Protection Consultation, Social Service Consultation

Training Graduates Consultation

Consultation of Social Work Agency Leaders Related to General Assembly

Plan for Strengthening of Community Development and Mission Responsibility

### 3. Training Program

- Training Phase 3 (9/15/80 -11/26/80)

- Training Phase 4 (2/25/81 -5/25/81 )

- Training Phase 5 (8/25/81 - 11/25/81)

- Plan for Expansion of Training : 1981 - 1983 ( 3 years )

### 4. Pastors' Pension Fund

Participating Members : 308, Receiving Benefits' : 15

Medical Insurance Plan : (61 - Green Cross)

Pension Fund ( 80 million Won )

### 5. Retirement Home for Pastors

Retirement Home in Anyang, Meeting of Retired Pastors

Expansion and Relocation of Facilities

## CHAPLAINS' DEPARTMENT

Military Mission Target : 600,000 military personnel (200,000 rotated each year)

Religious Chaplains (all denominations)

Protestant Ministers : 280 ( 9 denominations)

Roman Catholic Priests : 60, Buddhist Monks : 60 Total 400 chaplains

Religious Preference :

Protestants : 38%, Catholics :12%, Buddhists: 15% Total 65%

Presbyterian Church of Korea Chaplains :

Army : 31, Navy : 5, Air Force : 5 Total 41 chaplains

Promotion of Sponsors for Chaplaincy Ministry:

Local Churches to Contribute toward chaplains' work funds

Total Fund to be raised : 4,000,000 won per month

To encourage chaplains toward longer terms of service

Chaplaincy Candidates Program : 27 candidates

At Seminary Level (Similar to R.O.T.C.)

Selection made by the office of chaplains of the Ministry of Defense

Scholarship System:

Manpower supply Plan

Guarantee of Superior Resources

To inspire A Sense of Call

First year's Goal : 5,000,000 won

Chaplains' Ministry Support :

Literature Support

Problem of Transportation and mobility

Facilities and office Furnishings

Program for Chaplains' Development :

Seminar on Military Mission Policy

Candidates' Seminar

Support of Chaplains' Training and Counseling

Program for Retired chaplains

Unit-wide religious Lectures

Chaplains' Fund Guarantee

Chaplain Assistants' Upgrading





# Korea Statistics

Handbook on Korea (Sempl. Min. of Culture & Info., 1982), p. 2/2 (stat. for 1980)

	<u>Cheser</u>	<u>Clergy</u>	<u>Religious</u>
Prot.	21,243	31,740	7,180,827
RC	2,342	4,524	1,321,293

~~Handbook~~ 종교당분현황 (Sempl. Min. of Cult. & Info., 1983 (stat. for 1981))

Prot.	23,346	33,851	7,637,010 (a little more than 5 times as many)
RC	2,353	4,797	1,439,778
	<u>25,699</u>		

## Prayer Calendar

Presbyterian (32)	14,201	21,233	<del>3,555,000</del> 4,302,950
Methodist (4)	2,961	3,823	885,650
Holiness (3)	1,364	1,805	463,900
Bapt. (4)	1,034	1,278	315,650
Pentecostal (7)	1,019	1,877	441,100

## Population -

## World Kn. Soc. (1980)

Prot.	4,455,500	(11.9% of population)
Kn. Ind.	5,317,000	(14.2)
RC	460,300	<del>(4.4%)</del> (3.9%)
	<u>11,233,100</u>	

## in-b

13,451 - Bible Presb. & Kne	8,225 - Korean Kn. Ref.	102,125 - Kongo Presb.
19,015 - Xn Ref	7,500 - Nn. Assembled Presb.	550,790 - Hapdong
4,000 - Central Asian Presb.	1,465 - Reformed Faith Presb.	218,287 - ROK
1,350 - Indep. Presb.	960 - Restored Presb.	534,368 - Tonghap
5,016 - Jesus Presb. Head Christology	7,743 - Newborn Presb.	
2,000 - Jesus Bible Presb.	947 - Resurrection Rehabilitated	
551 - Greenstone Presb.	4,299 - Pure Presb.	
7,260 - Reformed Presb.	3,449 - Reconstituted Presb.	
1,005 - Biblical Presb.	320 - Zion Presb.	
21,140 - Korean Bible Presb.		

(over)

1980 - 38.2 million

1981 38.8

1982 39.6

1983 (Korea Herald, 12/23/83)  
Inst. of Modern Soc.

Adherents  
10,300,000  
Prot. 8.7m (incl. since 1970 from 4.6m.)  
RC 1.6m -

Bene (Prot.)

44 billion won.

1983 Govt. Census (World St. Journal 8/20/83)  
Adrian Buzo

(of 35m. Prot. 1.7m. RC, 3 pp. & 40m.)  
17.5% "only 34% have any preferred religion."

1984. N.Y. Times (3/7/84).

Govt. survey - one in 6 is Xn - 17% (est. of 40m.) 7 million

Churches one in 4 is Xn. - 25% 9 million

Christian 9m.

Prot. (68 denom.)

Cath. 1.5m

Presb. 5m. (5 major groups, 27 smaller ones.)

~~The govt. census~~

N.C.C. - 2.1 m. members.

The govt. census of 1983 - a sample survey of people over 18 yrs. old, based on information from official family registry, and assuming that all members of the household adhered to the father's religion. The ministry figures:-

Buddhists 18.9% 7,507,059

Christians 17.4% 6,927,933

Cath. - 4.0% = 1,590,625  
Prot. - 13.4% = 5,337,308

Confucians 2.0% 789,955

Others 0.9% 362,672

- Presbyterian (Korean) Newsletter. Feb. 29, 1984.

1983 (June 20, EAS Newsletter). Gallup Poll. <sup>Korea Survey</sup> Youth 18-24. "believe in Protestantism."

1983. Christians 30.4%  
Prot 24.3%  
RC 6.1%  
Buddhists 12.1%

1982 - all Korean  
Buddhists 29%  
Christians 21%  
Prot. 16%  
RC 7%

1984 - Korea's Munkwaesa (1985 NYC).

Adherents

11,756,395 (Prot. 9,736,386 -  
R.C. 1,500,000 (est.)  
Presb. 500,000 (est.)

est. 1980  
1983



Latin America is 93.6% Christian in percentage of the population ~~which~~ is estimated as adherents\* of the Christian religion. North America, by the same loose standard is 87.1% Christian. Europe is 84.2%, Oceania 83.9%; ~~and~~ Africa 45.4%, <sup>the</sup> U.S.S.R. 36.3%. By contrast, South Asia is 7.8%, and East Asia (essentially China, Korea & Japan) ~~is only~~, <sup>even</sup> using this ~~the~~ most general of categories, is only 1.9% Christian.

Yet <sup>South</sup> Korea, according to the same Encyclopedia in mid-1980, five full years ago, was estimated to be 30.5% Christian. (p. 441). Comparable figures for Japan

(p. 419) were 3%; and for China 0.2% ( $\frac{2}{10}$  of 1%) (p. 231). We shall have to

look more critically at those statistics later, but ~~the~~ <sup>the</sup> fact of growth, phenomenal numerical

Christian growth in Korea, is not easily disputed. What made Christianity

in Korea grow?

In this short paper, I am not so much interested in the ~~numbers~~ statistics of numbers and percentages and rate of growth.

Church statistics, on the whole, are notoriously soft, and the more general the category ("adherents" for example, as compared to "adult", or "baptized" or

"communicant" membership) the softer and more imprecise the figures get. By some counts there are more Presbyterians in Korea than in the United States, 5,000,000 there, about 4,000,000 here - but I suspect that the two counts are being made from a different base.

The same Encyclopedia which estimates  $11\frac{1}{2}$  million Christian adherents in 1980 or 30.2%,

gives the number of <sup>adult</sup> affiliated (or recorded) church members on the rolls of the Korean

30,000 (29,600) Christian congregations that same year, 1980, as <sup>(only a little more than a third of that number 11.5%)</sup> 4,300,000 (or only ~~11.5%~~)

There are, in fact, a bewildering variety of figures and

estimates of the number of Christians in Korea. For that same year, ~~1980~~,

here are some statistics to choose from:

	Total adherents	Adult members	Affiliated members (total)
(1980) World Christian Ency	11,409,000	4,300,000	10,146,000
Part. 3,449,000			
Cath. 1,400,000			
Protest. 7,637,010 = 19.9%			7,749,000
RC 1,439,775 = 3.6% (p. 52)			9,076,765 = 23%
1983 (Est.) Govt. census (unclear Cath. Part. adult)	= 13.5% (?)	5,300,000 ? (+1.7m. RC??)	
1984. Far Eastern Econ. Rev (4/19/84)	18,000,000	Part 5.3 m. Cath. 2.0 m. Cath. 5.0 m. Cath. 1.7 m.	25%
v. 44 ff. esp. p. 46, 47.			

over →

1983 (Korea Herald, 12/23/83)  
Inst. of Modern Soc.

Adherents

10,300,000 Prot, 8.7m Cms since 1970 from 4.6m.  
RC 1.6m -

Evangel (Prot)

44 billion won.

1983 Govt. Census (World St. Journal 8/20/84)  
Adm. 1980

(of 3.5m. Prot. 1.7m. RC; pop. 40m.)  
17.5% "only 34% have any professed religion."

1984. N.Y. Times (3/4/84).

Govt. survey - one in 6 is Xn - 17% (out of 40m.)

7 million  
~~4 million~~

Churches

one in 4 is Xn. - 25% 7 million  
Christian 4m.  
Prot. (68 denom.)  
C.A. 1.5m  
Presb 5m. (5 major groups, 27 smaller ones.)

~~The Govt. Census~~

N.C.C. - 2.1 m. members.

The govt. census of 1983 - a sample survey of people over 15 yrs. old, based on information from official family registry, and assuming that all members of the household adhered to the father's religion. The minority figures -

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1982 - all Korean  
Buddhists 29%  
Christians 20%  
Prot. 16%  
RC 4%

1984 - Kidocheo Munhwasa (1985 NYC).

Adherents

11,756,395 (Prot. 9,736,396 -  
R.C. 1,800,000 (est.)  
Presb. 1,200,000 (est.)

est. 1980  
1983



### Reasons for Korean Success.

(G. Cameron Hunt III, Christianity in Korea: Universities Field Staff (UFSI) Reports (Hammer, NH), ~~A-26~~ (1983) 1983/No. 26 (Feb. 1984).

1. Spiritual purity & competing traditional beliefs.
2. Association of the church with political development, Korean nationalism & democracy.
3. Financial relief or food.
4. Hope of escape from the problems of this world with salvation.
5. Appeal of a modern middle class religion.

Growth. Hunt's 1984 estimate. 10 million Xns. (25% of 40m.).

Pref. R.C. 1900 - 10,000 R.C. Catholics 14 foreign missionaries, 14 seminarians, 10 Korean ordained priests.  
 200,000 1910 73,517 " (Citing Pastoral Change [Maryknoll Regional Catechetical Newsletter] vol. 11, No. 1, Jan. - Feb. 1963, p. 4.)

200,000

1910 73,517

(Citing Pastoral Change [Maywood Regional Catechetical Newsletter] vol. 11, No. 1, 2  
(Hunt - p. 4) ↑

372,000

1930 105,000

(p.5      700,000

1940

350,000

1945 183,666, 103 foreign prints

(p. 5)

1949 157,668

600,000

1953

(p.5) 1,140,000

1960 451,000

(ps) 7,180,627

1980 1,321,293 (Cathartes almost tripled; Pteris. increased <sup>over</sup> 1.5 times) Total pop. 38.1 m.

(p. 6) 7,630,000

1983 1,430,000 Birthdays lost 1 m. members betw. 1980 + 1983 - (Igre Annual 1983 p. 230)

Gallup poll 15.5% Buddhist, 17.2% Prot., 5.7% RC, Total pop. 46 m.  
This year 7.5 m. Buddhist; ~~14.5 m.~~ 6.8 m. Prot.; 2,280,000 RC = 9,760,000 Ind.

Telehat-

1910-1940.

Protestants grew from 120,000 to 220,000  
R.C. " " 40,000 to 130,573

1908 - 1940

R.C.

40,000 to 130,573

- [Schaff-Herzog] 20<sup>th</sup> c. Enc. of Rel. Knowledge, (1955)

(from 1985 Miji Hanin Kidokkyo Yonkam  
MEMO Kidokkyo Munhwa, N.Y.

Religions in KOREA (as of Oct. 1983) Church

	adherents	% of pop.	% of religions	clergy	
den. (69)					
Christians	6,427,933	17.5	44.5	45,915	28,674
Prot	5,337,308	13.5	34.3	40,717	26,049
RC	1,590,625	4.0	10.2	5,198	2,360
Buddhists	7,603,392	19.1			
Orth.	7,507,059	18.9	48.2	12,643	5,680
Won	96,333	0.2	0.6	4,480	417
Confucian	786,955	2.0	5.0	12,013	231
Chondokyo	52,530	0.1	0.3	4,421	272
Toejungkyo	73,940	0.2	0.6	101	65
Other (8)	216,809		0.5	9,016	1,583
Korea Popul.	39,669,859	39.7			

DENOMINATIONS (Groups)

Korea's largest single denominations

MEMO

MEMO

	Adherents	Div	Churches	Clergy	% of Pop.
Presbyterian	6,518,563	32	15,461	24,402	67%
Methodist	1,007,737	4	3,062	4,546	10.3%
Pentecostal	793,181	7	1,020	1,846	8.1%
Holiness	635,361	3	1,702	2,345	6.5%
Baptist	505,300	4	1,220	1,648	5.2%
Salvation Army	410,700	1	178	384	0.9%
Nazarene	77,100	1	169	179	
Anglican	47,200	1	68	88	
Ch of Christ	43,340	1	258	315	
Lutheran	5,268		15	29	
Gospel	4,730				
Other	7,901				
TOTAL	9,736,396				

	Churches	adherents
① Presbyterian Church, Korea (Hapdong)	3,529	1,389,200
② Presbyterian Church, " (Korea) (Tonghap)	3,998	1,373,594
③ Korea Methodist Ch. (Christ)	2,681	875,321
④ Presbyterian Church (Korea) (Hapdong)	1,434	644,556
⑤ Korean Assembly of God (Yoido)	200	500,000
⑥ K. Korean Evangelical (Holiness)	1,223	461,378
⑦ K. Korean Baptist	1,050	450,200
⑧ J. Old Jesus Presbyt. Church	715	365,959
⑨ K. Presbyterian Church (Rep. & Korea) 712	998	273,736
⑩ J. Presbyterian Church (Korea) 712	890	250,800
⑪ K. Christ Assembly of God	358	128,600
⑫ Jesus Korean Evangelical	304	109,077
⑬ Tamsin Korean Presbyterian	412	105,678
⑭ Jesus Korean Methodist Ch.	172	90,166

# 한국 기독교 교세 변천(1794~1984년)

## 참 고

### · 범례

----- 개신교  
———— 천주교

· 숫자는 교인총수를 의미한다.

· 참고자료

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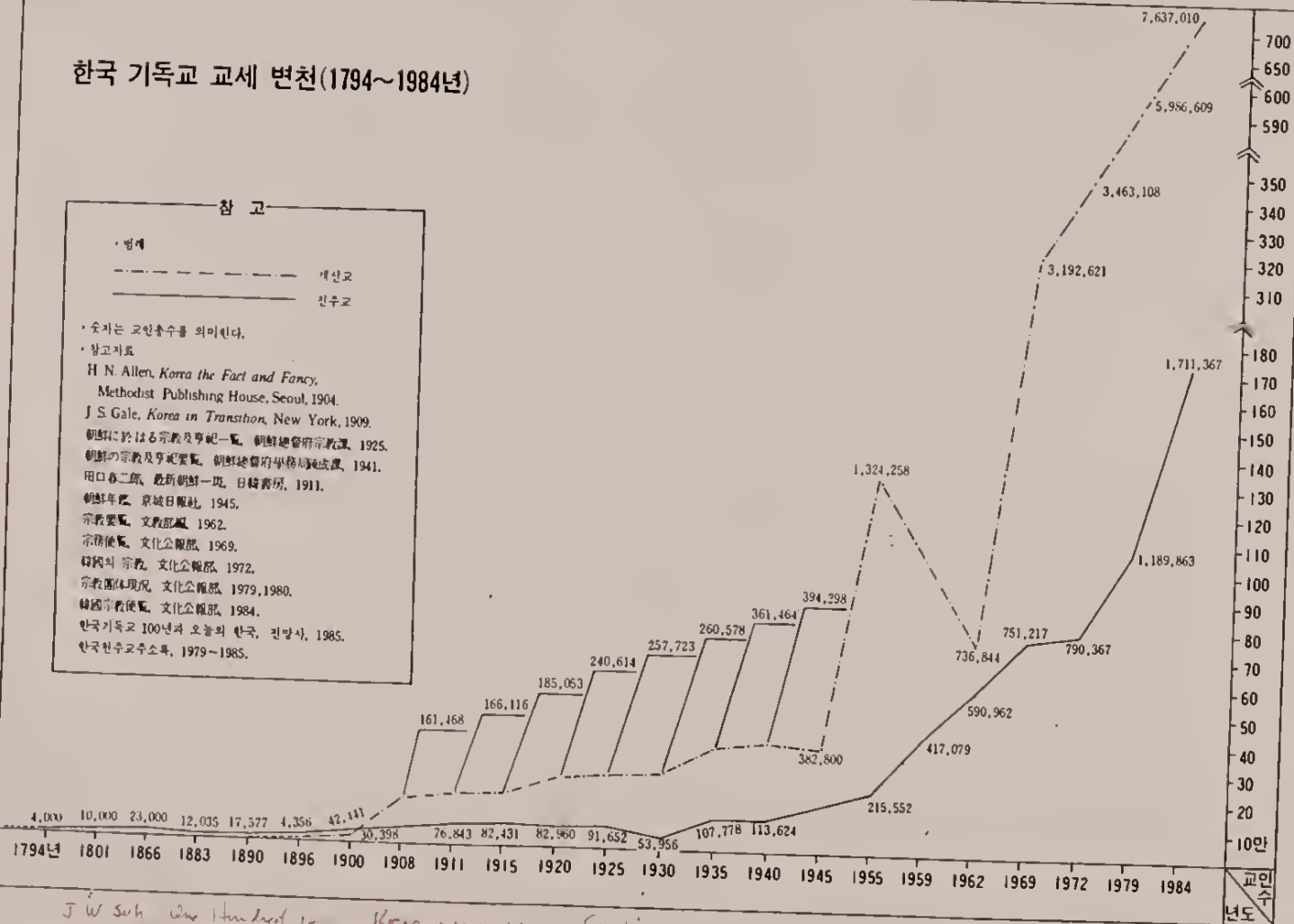
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단위

700  
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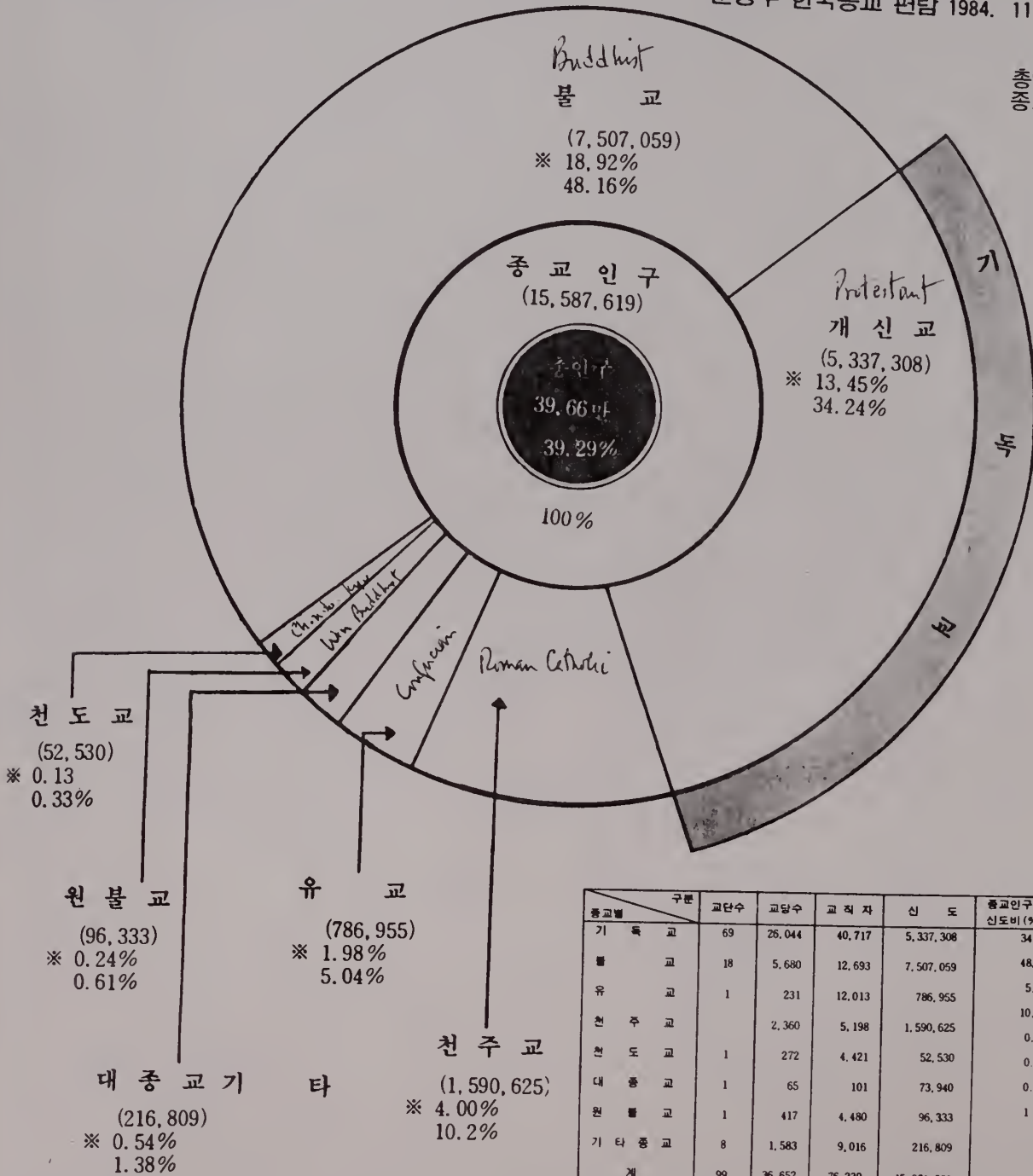
1984

# RELIGIONS IN KOREA

## 종교별 교세 총괄표

문공부 한국종교 편람 1984. 11. 30

총인구대비 : %  
종교인구대비 : %



종교별	구분	교단수	교당수	교직자	신도	종교인구 대 신도비 (%)	종교인구 대 신도비 (%)
기독교		69	26,044	40,717	5,337,308	34.24	13.45
불교		18	5,680	12,693	7,507,059	48.18	18.92
유교		1	231	12,013	786,955	5.04	1.98
천주교			2,360	5,198	1,590,625	10.2	4.00
천도교		1	272	4,421	52,530	0.33	0.13
대종교		1	65	101	73,940	0.61	0.2
원불교		1	417	4,480	96,333	1.18	0.24
기타종교		8	1,583	9,016	216,809		0.52
계		99	36,652	76,239	15,661,559		39.29
전국인구합계					39,669,859	* 83.10.1 현재	

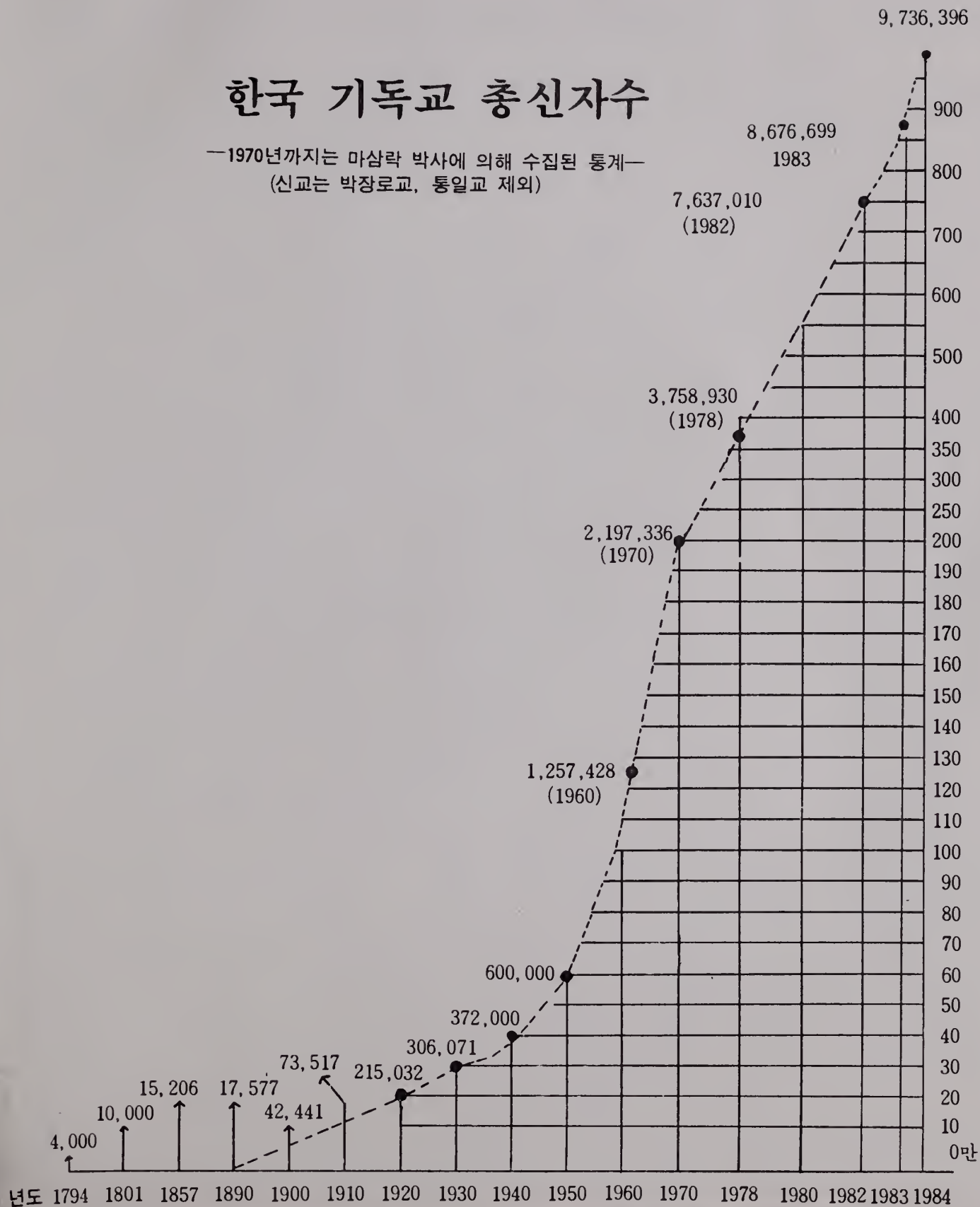
1 본 자료는 종교단체에서 제출한 자료에 의거, 83년 12월 31일 문공부가 집계한 통계임  
2 신도수는 83. 10. 1 시·도 상주인구조사시에 집계된 종교인구를 기준한 것임

1984

# 한국교회100년 현황

## 한국 기독교 총신자수

—1970년까지는 마삼락 박사에 의해 수집된 통계—  
(신교는 박장로교, 통일교 제외)



12351

## 종교법인 및 단체 등록총괄표

종교별	법인/단체 구분	시도별	서울	부산	대구	인천	경기	강원	충북	충남	전북	전남	경북	경남	제주	소계	총계
Buddhist 불교	법인	재단	10	2			1									13	24
		사단	6		1		2			1			1			11	
	단체	종파단체	13		1	1			1		2					18	29
		신도단체	10	1												11	
Protestant 개신교	개신교	재단	47	5	2		3	1	1	6	3	5	5		1	79	94
		사단	14	1												15	
R.C. 천주교	천주교	재단	15	3	2	1	2	2	1	2	1	2	3	1	1	36	37
		사단	1													1	
Confuc. 유교	유교	재단	2	1	1	1	1	1	1	1	1	1	1	1	1	14	18
		사단	1				1			1				1		4	
Other 기타종교	기타종교	재단	7	1							1					9	12
		사단	1		1									1		3	
계		재단	81	12	5	2	7	4	3	9	6	8	9	2	3	151	185
		사단	23	1	2		3			2			1	2		34	
		불교종단	13		1	1			1		2					18	29
		신도단체	10	1												11	



# 종교별 시·도별 교세(총괄 표)

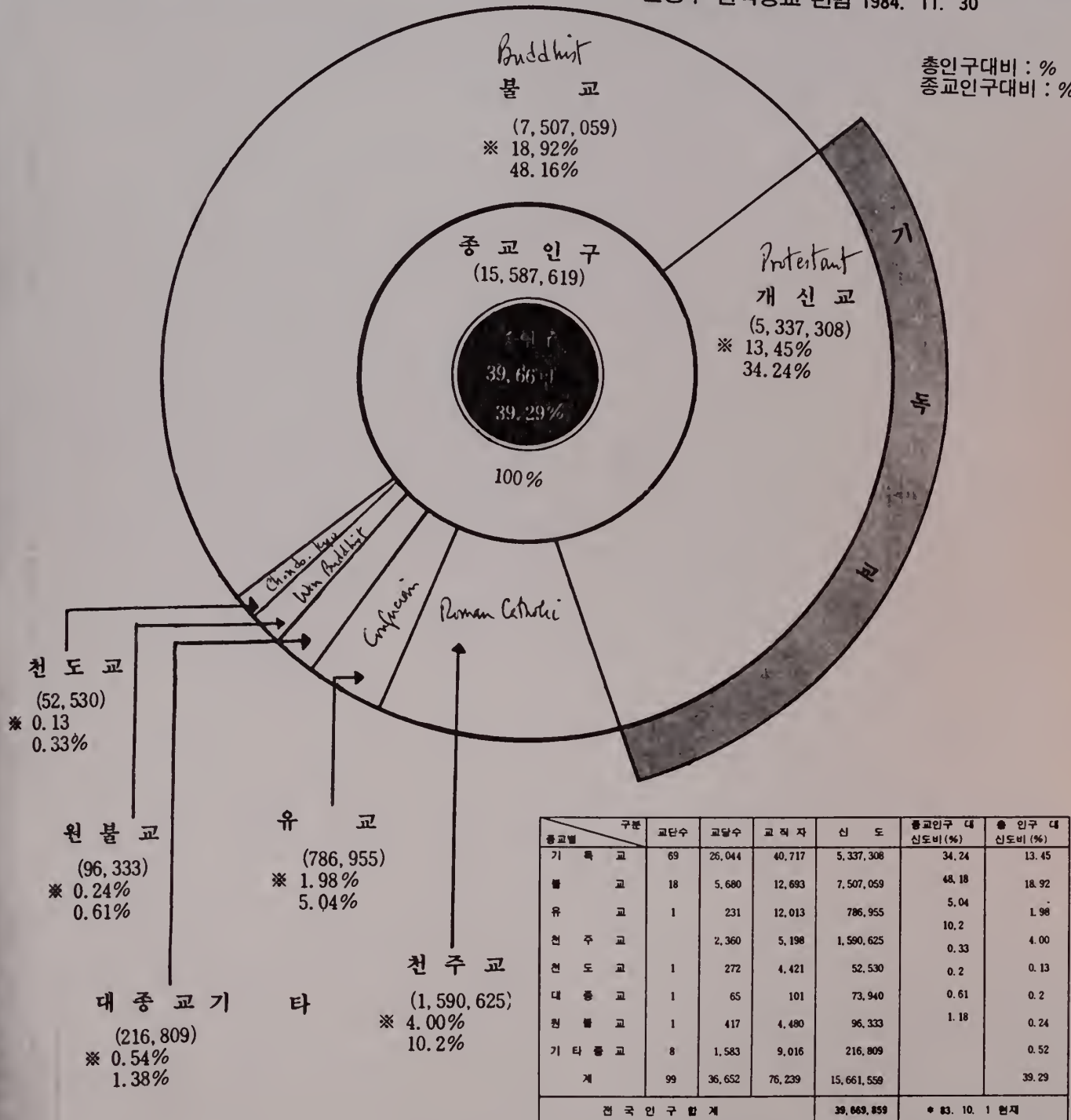
1982. 1. 1 (문공무참고자료)

		서울	부산	대구	인천	경기	강원	충북	충남	전북	전남	경북	경남	제주	해외	합 계
기독교	교 회 수	545	878	284	491	3,549	1,278	1,020	2,453	1,733	2,254	2,499	1,395	217		23,346
	교직자수	10,326	1,535	478	845	4,637	1,472	1,280	4,028	2,083	2,566	2,772	1,594	237		33,853
	신 도 수	2,720,210	417,050	111,910	188,470	904,500	301,000	210,683	612,390	465,900	860,300	483,900	315,200	45,500		7,637,010
천주교	교 당 수	138	101	35	28	488	241	126	311	237	165	301	149	33		2,353
	교직자수	1,409	510	417	56	659	180	117	303	214	280	418	177	57		4,797
	신 도 수	480,424	140,800	91,451	69,412	136,488	77,185	42,844	80,388	69,500	92,129	84,612	57,739	16,806		1,439,778
불 교	사 찰 수	1,159 (197)	540 (228)	188 (85)	81 (37)	951 (353)	400 (202)	373 (204)	656 (251)	412 (313)	512 (197)	834 (468)	945 (512)	158 (116)	44	7,253 (3,163)
	승 려 수	3,117	1,483	631	141	1,911	1,243	1,019	1,306	964	1,314	3,261	3,956	354	55	20,755
	신 도 수	2,101,761	1,122,642	631,982	219,018	1,210,953	584,315	657,466	782,873	586,039	792,567	1,150,294	1,114,190	154,149	22,003	11,130,252
아 미	교 당 수	2	1	2	2	27	15	18	38	26	29	41	28	3		232
	교직자수	653	186	113	103	1,306	808	805	1,715	1,238	1,513	1,958	1,390	162		11,950
	신 도 수	527,352	279,621	59,312	48,323	577,302	358,824	244,488	549,339	415,598	743,974	720,007	590,269	86,780		5,201,189
천도교	교 당 수	22	15	2	1	21	22	54	31	36	26	23	33	1	2	249
	교직자수	352	222	46	30	244	299	161	294	440	300	330	532	6	8	3,264
	신 도 수	208,041	139,826	10,136	12,862	77,787	32,962	27,543	95,458	78,851	71,994	66,959	249,864	373	1,041	1,073,677
대종교	교 당 수	13	4	2		13	5	3	16	4	4	13	9	2		88
	교직자수	24	4	2		13	7	1	16	3	4	11	7	2		94
	신 도 수	44,775	11,082	3,818	280	42,661	34,393	14,361	70,490	13,110	17,127	25,237	39,769	491		317,594
원불교	교 당 수	37	38	9	1	9	5	6	17	105	52	14	36	7		336
	교직자수	545	466	116	7	95	69	57	184	1,343	598	134	382	63		4,059
	신 도 수	128,205	121,913	30,214	2,405	19,964	16,343	10,989	52,039	295,699	130,976	32,053	87,863	12,595		941,258
기타종교	교 당 수	148	227	96	12	42	24	21	55	40	89	135	303	41		1,233
	교직자수	1,608	2,177	1,345	90	244	162	138	371	263	534	1,087	2,101	229	3	10,352
	신 도 수	193,771	190,287	325,794	17,400	50,789	50,771	32,548	149,071	95,016	229,452	300,318	309,375	78,593	8,609	2,031,794
합 계	교 당 수	6,814 (197)	1,804 (228)	618 (85)	616 (37)	5,100 (353)	1,990 (202)	1,581 (204)	3,577 (251)	2,593 (313)	3,131 (197)	3,860 (468)	2,898 (512)	462 (116)	46 (0)	35,090 (3,163)
	교직자수	18,034	6,583	3,148	1,272	9,109	4,240	3,578	8,217	6,548	7,109	9,971	10,139	1,110	66	89,124
	신 도 수	6,404,539	2,423,221	1,264,617	558,170	3,020,444	1,455,793	1,240,919	2,392,028	2,019,713	2,938,519	2,863,380	2,764,269	395,287	31,653	29,772,552

# 종교별 교세 총괄표

문공부 한국종교 편람 1984. 11. 30

총인구대비 : %  
종교인구대비 : %



1. 본 자료는 종교단체에서 제출한 자료에 의거, 83년 12월 31일 문공부가 집계한 통계임.

2. 신도수는 83. 10. 1 시·도 상주인구조조사에 집계된 종교인구를 기운한 것임.

# 市・道別宗教人口現況

(Unit: "천명" - Oct. 1, 1983)

(單位：名)

(83. 10. 1 現在)

市道別	宗教別	Buddhist 佛 教	Protestant 改 新 教	R.Catholic 天 主 教	Confucian 儒 教	Won Buddhist 圓 佛 教	Chondo-kyo 天 道 教	其 他	計
서 Seoul	울	1,714,647	1,938,595	559,755	95,505	23,873	17,360	40,718	4,390,453
釜 Busan	山	995,828	265,647	98,932	23,086	5,285	2,989	13,789	1,405,556
大 Daegu	邱	477,416	204,339	102,601	14,884	2,806	1,894	12,005	815,945
仁 Incheon	川	155,827	235,055	82,995	13,258	2,303	1,764	3,644	494,846
京 Gyeonggi	畿	754,388	704,458	229,487	214,493	7,840	6,656	43,986	1,961,308
江 Gangwon	原	328,224	188,101	57,088	35,287	1,663	1,971	9,813	622,147
忠 Chungbuk	北	194,921	108,782	41,131	6,861	776	471	2,160	355,102
忠 Chungcheong	南	513,675	411,861	102,095	57,243	4,895	3,972	17,028	1,110,769
全 Chonbuk	北	193,421	370,121	67,154	38,213	27,462	2,727	9,931	709,029
全 Chonnam	南	301,388	419,480	87,863	133,119	11,280	3,705	26,260	983,095
慶 Gyeongbuk	北	752,918	254,549	69,588	101,444	2,561	2,038	17,376	1,200,474
慶 Gyeongnam	南	986,260	209,712	75,383	48,230	5,005	6,518	17,302	1,348,410
濟 Jeju	州	138,146	26,608	16,553	5,332	584	465	2,797	190,485
計 Total		7,507,059	5,337,308	1,590,625	786,955	96,333	52,530	216,809	15,587,619

※ 동자료는 83. 10. 1 현재 시·도 상주인구 조사시에 집계된 숫자임(문공부 자료)



## Secularism Blunts Christianity's Impact on South Korea

It might have seemed uncharitable to say so during Pope John Paul II's visit to South Korea, (and one must hasten now to get a word in before the next wave hits in the form of the centenary of Protestantism in Korea in 1985), but the most significant religious phenomenon in Korea is secularization, not Christianization.

Recent government census figures, supported by independent polls, show that only

### Asia

by Adrian Buzo

39% of the South Korean population professes any religion; 17.5% are Christians.

Why, then, the striking image of Korea as a steadily Christianizing country? One reason is dubious statistics. In past years, government statistics suggesting wildfire church growth have been based on religious organizations' self-estimates. Together, all religions claimed, for example, 86% of the population in 1982, and the undisciplined acceptance of these euphoric estimates has contributed greatly to an exaggerated image of South Koreans as a people of spiritual yearning. This has also been reinforced by a media tendency to quote churchmen on the subject with predictable results.

Other more impressionistic evidence also comes in for friendly treatment. There is Korea's church-dotted landscape, cited as visual evidence of growth, but which may also be attributed to the tendency of Korean Christians to split into tiny factions (there are, for example 16 schisms of Presbyterianism) with prestige architecture.

Christianity has little or no influence on social conduct, nor do Christian concerns influence politics. Also, Christianity has made no discernible mark in modern Korean literature, intellectual life or in the arts generally. Its architecture and artifacts are uninspiring.

That the reality of Christian penetration is less dramatic than is commonly supposed does not seem surprising. One wouldn't normally expect an autonomous culture that is relatively stable, materialistic and prosperous to show such a turn in its religious life.

To play down the significance of Christianity in this way is not to dismiss it; 17.5% is a healthy achievement. But this doesn't alter the fact that South Korean society has become strongly secular.

Secularization from what? When the Choson dynasty (1392-1910) fell, Koreans lost an entire Neo-Confucianist world view that had undergirded the life of the country for 500 years, linking people and their daily round to king, country and the universe. The fact that many were shaken loose from this order in the final stages of dynastic decline, and that this old order is portrayed today as unrelievedly backward and reprehensible, tends to obscure the fact that the meaning of life for the vast majority of Koreans continued to be sought and found within Neo-Confucian parameters.

This world fell utterly, and much of the cultural sadness of modern Koreans derives from the resulting loss of identity and sense of Korea's place in the world. Neo-Confucianism retains a predominant hold on almost every facet of individual, family and institutional life, but just as the Christian church in the West has suffered a drastic loss of spiritual authority, so Neo-Confucianism exists more as a deep, guiding legacy and not as an active, monolithic faith.

And just as nothing has arisen in the West to replace Christianity, so Korea has turned to those inevitable companions of modern, pluralistic society—materialism and a panoply of strong spiritual attachments. The bulk of the Christian phenomenon in Korea answers well to the latter description.

The question remains as to why fundamentalist Christianity in particular should be called upon so strongly to fill such a need. A key element has been Korea's diverse religious heritage and the compatibility of essential Christian doctrine to parts of this heritage.

The simple enumeration of the different strands of Korean religious life—Shamanism, Buddhism, Confucianism and Christianity—has a way of making Koreans sound like shoppers in a supermarket of faiths, an unworthy image. In fact, these religions represent successive overlays in the country's religious history. In practice, they are rarely found as distinct sets of belief but rather as overlapping, mutually reinforcing facets of what some perceive to be the religion of Korea—the Korean way of life itself.

After Buddhism's loss of royal patronage and its retreat to a quietist, Zen tradition in the 15th century, Neo-Confucianism held sway. It is a development of Confucius's basic tenets to comprehend the entire cosmological order, including Shamanism, an agglomeration of basic folk beliefs. Much as the Neo-Confucianists might have abominated Shamanism as ignorant superstition, the two were as closely tied in the Korean mind then as they are today.

In traditional Korea, the chaotic mysticism of Shamanism's world of spirits derived order from Neo-Confucianism's coldly moral view of the universe. And if one's personal experience did not square with the latter's moral certainties, Shamanism could provide emotional release.

It is here that Christianity struck a strong chord, entering in days of decline and doubt. As a mystical religion with an abstemious moral code, it was uniquely compatible with the Shaman-Confucian web. Casting out demons, healing the sick and raising the dead are very much images of Shamanism at work, while the moral rectitude and certitude of 19th-century Protestantism appealed to people

ready to be weaned from Neo-Confucian doctrine but retaining its habit of thought and deed.

But perhaps most important, Christianity was identified with the forces of modernization, and was seen by educated converts as an essential component of modernization.

In such a manner, Christianity was seen to be useful, and once it was accepted on these grounds, its doctrinal compatibilities secured for it a notable degree of acceptance.

The story of modern South Korea is very incomplete without an appreciation of the deep cultural trauma when the traditional order disappeared, and an understanding of how difficult it has been to redefine a Korean identity that serves the demands of modern society and yet is broadly accepting of its own roots. The Christian phenomenon has been very much a symptom, rather than a resolution, of this struggle and its continued growth cannot be taken for granted. There is the example of Christianity in Meiji Japan, where it faded to insignificance as national strength and self-confidence grew.

The religious heritage of Korea, however, and the polarities of moral ardor and cathartic exuberance that mark the Korean character appear to give Koreans a particular receptivity to the Christian message, and they currently seem unlikely to go the way of Japan.

Not that the example can be ignored. South Korea increasingly has been finding secular substitutes for its lost Neo-Confucianist faith, and as the good life becomes an increasing reality, the secularizing trend can be expected to remain strong.

Adrian Buzo, a former Australian diplomat, holds a master's degree from Dankook University in Seoul and currently is a doctoral candidate in Korean Studies at the University of Sydney.

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1985 KOREAN CHURCH STATISTICS

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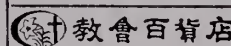
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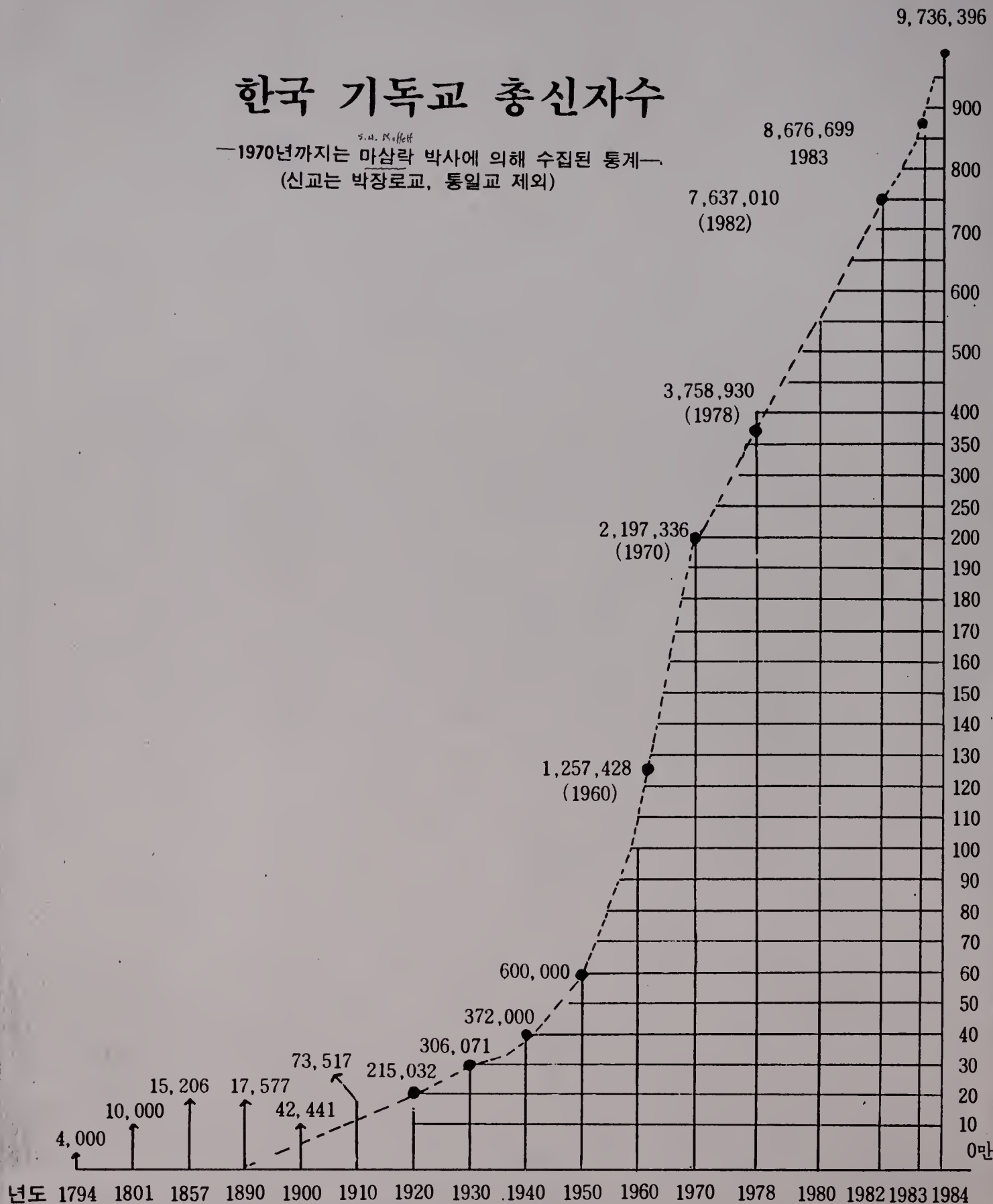
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# 한국 기독교 총신자수

—1970년까지는 마삼락 박사에 의해 수집된 통계—  
(신교는 박장로교, 통일교 제외)

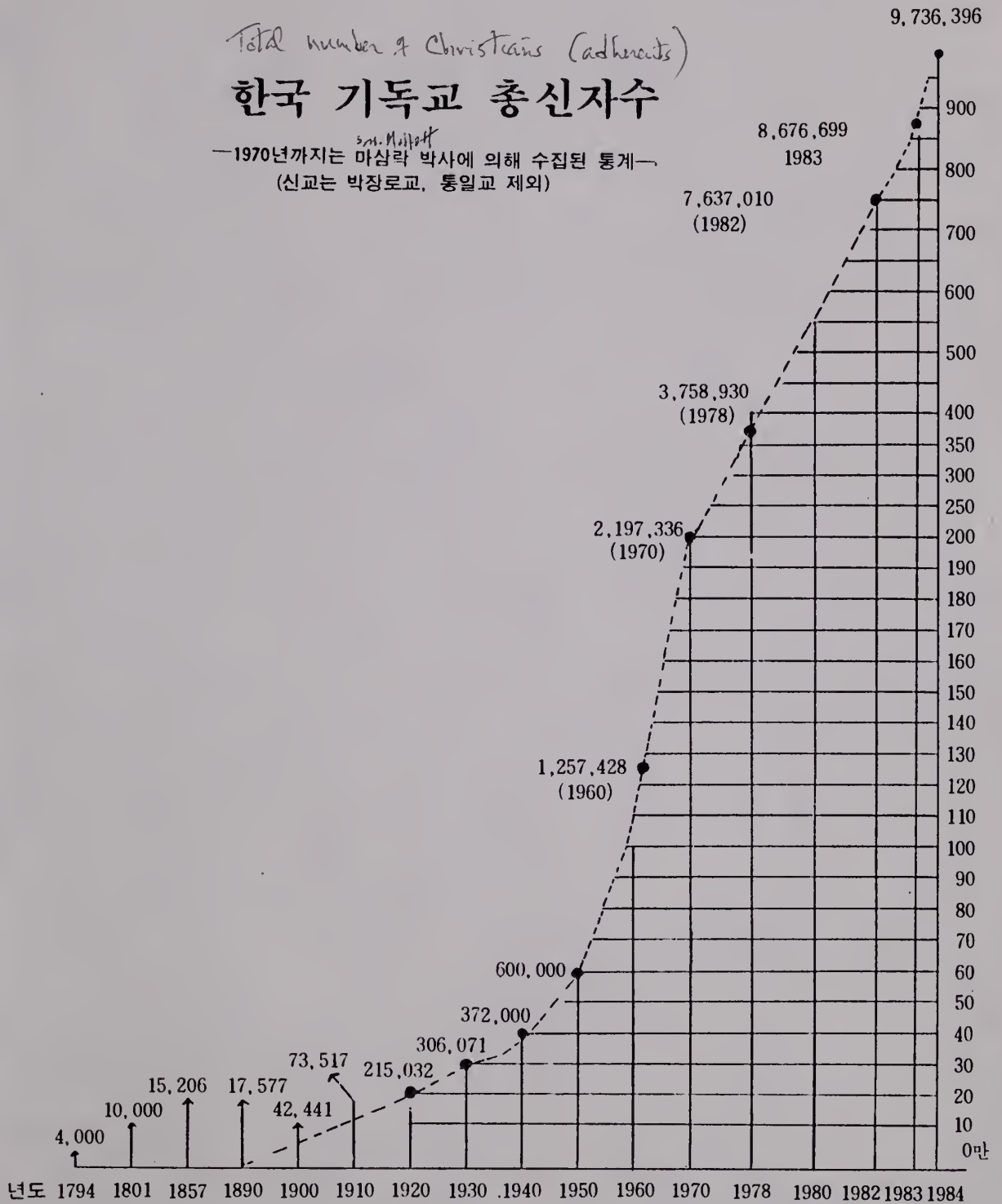




Total number of Christians (adherents)

# 한국 기독교 총신자수

— 1970년까지는 마삼락 박사에 의해 수집된 통계 —  
(신교는 박장로교, 통일교 제외)



## 종교단체별 교세현황

단 체 명	년 도	교 당 수	교역자수	신 도 수	증 가 수	총 인 구 대 신도비 (%)
Christian 기 독 교 Protestant	82년도	23,346	33,851	7,637,010		19.93
	83년도	24,031	62,430	8,676,699 (22%)	1,039,000	22.0
불 교 Buddhist	82년도	7,253	20,755	11,130,252		29.05
	83년도	6,881	18,754	12,152,859 (30.9%)	1,022,607	30.9
유 교 Confucian	82년도	232	11,950	5,201,189		13.57
	83년도	231	11,950	6,910,000 (17.6%)	1,708,000	17.6
Christian 천 주 교 R.C	82년도	2,353	4,797	1,439,778		3.76
	83년도	2,358	5,119	1,580,000 (4%)	138,000	4.0
Chondokel. 천 도 교	82년도	249	3,264	1,073,677		2.8
	83년도	249	4,435	1,450,000 (3.7%)	38,000	3.7
Circle Buddh. 원 불 교	82년도	333	4,059	941,258		2.46
	83년도	333	4,219	980,000 (2.5%)	40,000	2.5

. &lt;83. 11. 17일 문공부참고자료&gt;

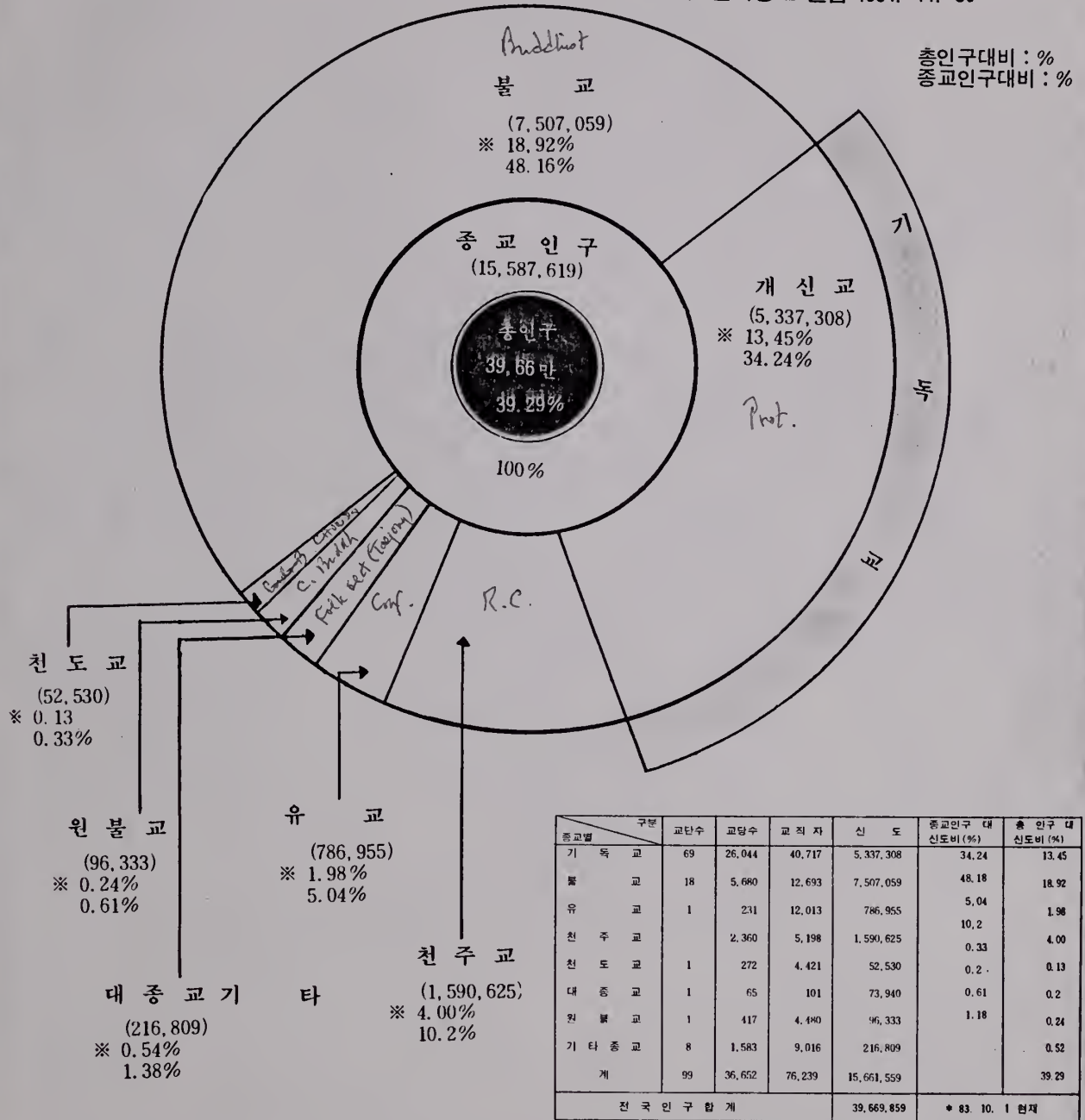
종교별	구분	교단수	교당수	교 직 자	신 도	종교인구 대 신도비 (%)	총 인 구 대 신도비 (%)
기 독 교		69	26,044	40,717	5,337,308	34.24	13.45
불 교		18	5,680	12,693	7,507,059	48.18	18.92
유 교		1	231	12,013	786,955	5.04	1.98
천 주 교			2,360	5,198	1,590,625	10.2	4.00
천 도 교		1	272	4,421	52,530	0.33	0.13
대 종 교		1	65	101	73,940	0.2	0.2
원 불 교		1	417	4,480	96,333	0.61	0.24
기 타 종 교		8	1,583	9,016	216,809	1.18	0.52
계		99	36,652	76,239	15,661,559		39.29
전 국 인 구 합 계					39,669,859	* 83. 10. 1 현재	

1. 본 자료는 종교단체에서 제출한 자료에 의거, 83년 12월 31일 문공부가 집계한 통계임.

2. 신도수는 83. 10. 1 시·도 상주인구조사시에 집계된 종교인구를 기준한 것임.

# 종교별 교세 총괄표

문공부 한국종교 편람 1984. 11. 30



1. 본 자료는 종교단체에서 제출한 자료에 의거, 83년 12월 31일 문공부가 집계한 통계임.  
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# 市・道別宗教人口現況

(單位：名)

(83. 10. 1 現在)

市 道 別	宗 教 別	佛 教	改 新 教	天 主 教	儒 教	圓 佛 教	天 道 教	其 他	計
서  울		1,714,647	1,938,595	559,755	95,505	23,873	17,360	40,718	4,390,453
釜  山		995,828	265,647	98,932	23,086	5,285	2,989	13,789	1,405,556
大  邱		477,416	204,339	102,601	14,884	2,806	1,894	12,005	815,945
仁  川		155,827	235,055	82,995	13,258	2,303	1,764	3,644	494,846
京  畿		754,388	704,458	229,487	214,493	7,840	6,656	43,986	1,961,308
江  原		328,224	188,101	57,088	35,287	1,663	1,971	9,813	622,147
忠  北		194,921	108,782	41,131	6,861	776	471	2,160	355,102
忠  南		513,675	411,861	102,095	57,243	4,895	3,972	17,028	1,110,769
全  北		193,421	370,121	67,154	38,213	27,462	2,727	9,931	709,029
全  南		301,388	419,480	87,863	133,119	11,280	3,705	26,260	983,095
慶  北		752,918	254,549	69,588	101,444	2,561	2,038	17,376	1,200,474
慶  南		986,260	209,712	75,383	48,230	5,005	6,518	17,302	1,348,410
廣  州		138,146	26,608	16,553	5,332	584	465	2,797	190,485
計		7,507,059	5,337,308	1,590,625	786,955	96,333	52,530	216,809	15,587,619

\* 동자로는 83. 10. 1 현재 시·도 상주인구 조사시에 집계된 숫자임(문공부 자료)

# 교단별 교세현황

(1984. 11. 30 본사조사자료)

교 단 명	대표자	스 유 지	전 화	교회수	교 직 자 수				계	신 도 수			
					남		여			남	여	계	
					목 사	전도사	목 사	전도사					
대한예수교장로회(총합)	박승우	수도구 전지동 135	711-4350	3,998	2,747	3,021		787	5,775	536,086	837,508	1,373,594	◎
대한예수교장로회(합동)	최치훈	강남구 신사동 1007-3	562-9418	3,529	2,194	1,947		921	5,062	496,400	890,800	1,389,200	
대한예수교장로회(합동본부)	김일기	서대문구 우산 3동 265	303-3229	1,434	1,305	855		99	2,160	275,525	468,975	644,500	◎
한국기독교장로회	김기수	충북구 복개동 136-46	763-7934	296	830	633	11	214	1,463	100,696	173,040	273,736	◎
대한예수교장로회(고려)	신기배	강남구 자곡동 42-44(로빌)	546-9473	890	537	697		160	1,376	95,600	155,200	250,800	◎
대한예수교장로회(대한)	신기배	관악구 신림동 244-144	877-4133	116	98	87		31	216	10,400	15,300	25,700	
대한예수교장로회(호남)	신기배	충남구 서천동 33-2	714-5285	412	391			201	828	41,250	56,500	105,678	◎
대한예수교장로회(호남총회)	김기배	서대문구 권지동 76-6	323-2411	175	167	52		56	275	25,936	37,973	64,009	◎
대한예수교장로회(호남총회)	김기배	서대문구 충정로 3가 3-317	363-1986	135	162	15		177	177	3,800	6,120	10,220	
대한예수교장로회총회(장신)	김기배	강남구 신사동 502-1	542-9086	115	89	60		76	225	10,626	19,422	30,048	◎
대한예수교장로회총회(장신)	전도한	동작구 용천 4동 867-13	879-2145	89	61	54		39	154	5,613	9,280	14,900	◎
대한예수교장로회(개혁총회)	남길남	동대문구 회계동 312-11	968-1053	179	191	137		18	346	9,700	17,900	27,600	
대한예수교장로회(중부)	조진홍	동대문구 신성동 79-8	94-4901	302	290	103		42	435	16,600	27,500	44,100	
대한예수교장로회(계신측)	이영규	서대문구 향원동 20-5	392-2936	82	54	32		23	109	11,007	16,860	27,867	◎
대한예수교장로회(한동정통)	이영규	강남구 강배 2동 981-7	584-9844	341	240	163		81	484	28,973	41,816	70,789	◎
대한예수교장로회(재건)	박성규	충북구 강선 2동 640-242	763-3679	105	34	60		9	103	7,300	10,850	18,150	
대한예수교장로회(합동개혁)	김경희	동작구 사당동 135-1	592-2502	414	410	213		49	672	33,706	45,624	79,330	◎
대한예수교장로회(개혁)	박도상	강남구 한포동 817 G 201	591-4549	297	265	218		103	586	23,700	41,100	64,800	
대한예수교장로회(보수측)	여국권	강남구 서초동 20-1	562-6955	126	102	68		102	272	7,800	14,000	21,800	
대한예수교장로회(성회)	정봉국	은평구 죽전동 80-9	386-8156	111	105	58		57	230	3,400	6,100	9,500	
대한예수교장로회(총연)	정영진	동작구 대방동 395-18	813-0915	366	320	232		162	714	22,500	3,900	61,500	◎
대한예수교장로회(순장)	이국봉	영등포구 신길 4동 4903-20	833-7196	15	11	17		12	40	2,589	5,526	8,822	◎
대한예수교장로회(로고스공의회)	안경웅	동작구 상도동 산 13-7	814-1813	20	14	10		4	28	1,170	2,050	3,200	
대한예수교장로회(중앙)	백기환	도봉구 철계동 382-6	918-2826	59	38	40		7	86	10,700	19,500	30,200	
대한예수교장로회(동노회)	김진박	동작구 상도 4동 279-415	843-0387	30	14	10		7	31	2,330	3,485	5,815	◎
대한예수교장로회(경장회)	유배서	강동구 전호동 332-1	447-1943	135	132	115		25	272	1,200	2,200	2,340	
대한기독교회(하나님의교회)	김동섭	서대문구 연희동 67-1	393-1613	64	47	36		14	97	6,887	8,599	15,486	◎
예수교근본주의교회총회	장영호	용산구 만강로 1가 244-1	793-9028	56	40	34		21	101	3,200	6,550	9,750	
한국기독교연합총회	김남영	관악구 봉천본동 926-36	878-0422	54	54	24		17	95	1,720	3,620	5,340	
대한예수교장로회(보수)	한한규	강남구 역삼동 120-3	543-5314	715	509	544		87	1331	149,341	216,618	365,959	◎
대한예수교장로회(한동한인)	주성익	동작구 대방동 348-26	814-5323	61	38	28	1	6	73	2111	2131	4242	

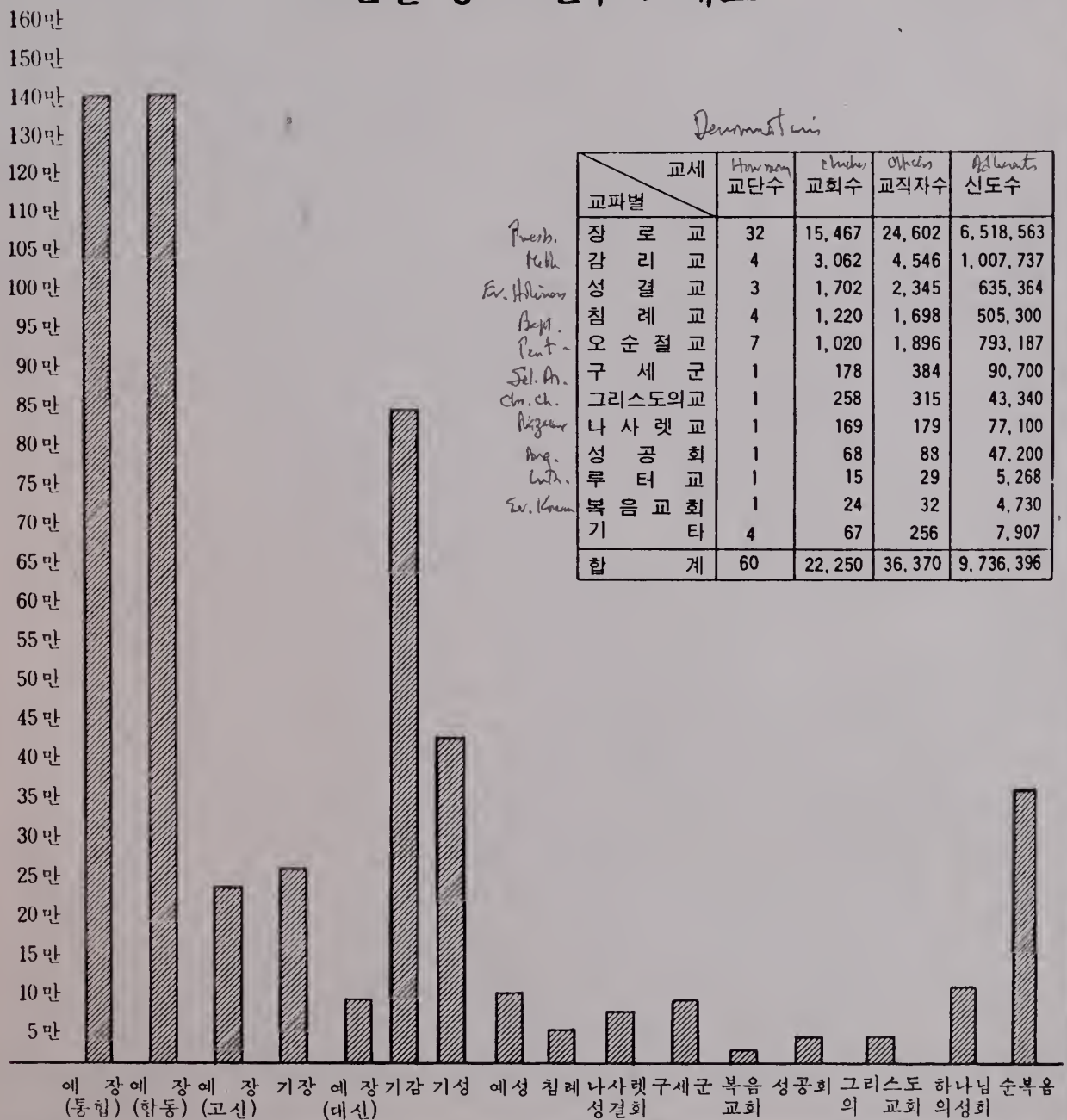
# 교단별 교세현황

(1984. 11. 30 본사조사자료)

교 단 명	대표자	소 유 지	전 회	교회수	교 직 자 수				계	신 도 수			
					남		여			남	여	계	
					목 사	전도사	목 사	전도사					
대한예수교합동총회총회	강 성 호	마로구 향전동 3-135 장로교 32개 교단	324-0580	53	49	31	1	36	116	12,100	19,100	31,200	
감 리 교				15,467	11,518	9,604	14	3,466	24,602	1,963,016	3,166,347	6,518,563	
기독교대한감리회(기 감)	김 봉 국	충주 내정로 1가 64-8	725-7808	2,681	2,033	1,394	46	303	3776	376,605	498,716	875,321	◎
예수교대한감리회(I CCC가입)	한 성 기	용산구 한강로 3가 40	792-4623	172	183	118		84	386	40,000	50,166	90,166	◎
예수교대한감리회(II CCC탈퇴)	이 봉 선	영등포구 신길 7동 656	833-3695	159	114	89	10	92	305	12,700	22,100	34,800	
예수교대한감리회(III CCC탈퇴)	한 동 운	관악구 봉천 7동 397	833-6812	50	31	6	10	33	50	2,300	5,150	7,450	
성 결 교		4개 교단		3,062	2,361	1,607	66	512	4,546	431,605	576,132	1,007,737	
기 독 교 대 한 성 결 교 회	이 만 신	강남구 대치동 890-56	555-7092	1,223	831	540		324	1,795	168,484	292,894	461,378	◎
예 수 교 대 한 성 결 교 회	이 철 용	종로구 청춘동 1-30	724-2375	304	220	134		21	375	32,724	76,353	109,077	◎
예수교대한성결교회(연합)	손 택 구	서대문구 연희동 720-3	322-9343	175	167	52		56	275	26,936	37,973	64,909	◎
침 례 교		성결교 3개 교단		1,702	1,218	726		401	2,345	228,144	407,220	635,364	
기 독 교 한 국 침 례 회	양 준 길	용산구 동작동 18-7	754-8901	1,050	845	407		166	1418	190,360	259,840	450,200	◎
성 서 침 례 교 회	프랑크린 비라사다	강서구 목동 341-1	633-7256	111	114	100			214	15,100	23,700	38,800	
가 독 교 대 한 침 례 회	이 대 순	성북구 능성시 부곡동 306	912-2747	32	26	11			37	3,100	10,500	13,600	
대 한 선 교 침 례 회 연 합 회	최 민 천	성북구 강위동 216-2	918-4722	27	20	6		3	29	1,200	1,500	2,700	◎
오 순 절		침례교 4개 교단		1,220	1,005	524		169	1,698	209,760	295,540	505,300	
기 독 교 대 한 하 나 님 의 성 회	박 관 수	송도구 정동 222	723-1915	258	165	100	3	46	334	47,650	80,950	128,600	
예 수 교 대 한 하 나 님 의 성 회	크 송 국	영등포구 여의도동 11-17	784-2210	200	155	170		203	541	200,000	300,000	500,000	◎
대한예수교오순절성결회(태향측)	나 준 승	동대문구 편목 6동 12	434-7629	334	194	150	27	273	644	34,100	54,580	88,680	
국제순복음교단한국총회	박 영 삼	성북구 동선동 3가 250	93-4581	61	29	24	7	92	152	9,800	20,700	30,500	
기 독 교 한 국 하 나 님 의 교 회	한 영 철	구로구 개봉동 산 22-1	614-7371	85	34	50	2	11	97	6,987	12,370	19,357	◎
기독교한국성서하나님의교회본부	전 두 찬	도봉구 미아 3동 226-3	986-4013	62	55	20		29	104	8,900	14,200	23,100	
한 국 연 합 오 순 절 교 회	이 도	경기도 광명시 광명동 306-36	613-3959	20	13	9		2	24	1,100	1,850	2,950	
		오순절 7개 교단		1,020	678	523	39	656	1,896	308,537	484,650	793,187	



## 교단별 총 교인수 그래프



## 종교법인 및 단체 등록총괄표

종교별	법인/단체 구분	시도별	서울	부산	대구	인천	경기	강원	충북	충남	전북	전남	경북	경남	제주	소계	총계
불교	법인	재단	10	2		1										13	24
		사단	6		1	2			1			1				11	
	단체	종파단체	13		1	1			1		2					18	29
		신도단체	10	1												11	
개신교	재단	재단	47	5	2		3	1	1	6	3	5	5		1	79	94
	사단	사단	14	1												15	
천주교	재단	재단	15	3	2	1	2	2	1	2	1	2	3	1	1	36	37
	사단	사단	1													1	
유교	재단	재단	2	1	1	1	1	1	1	1	1	1	1	1	1	14	18
	사단	사단	1			1			1				1			4	
기타종교	재단	재단	7	1						1						9	12
	사단	사단	1		1								1			3	
계	재단	재단	81	12	5	2	7	4	3	9	6	8	9	2	3	151	185
	사단	사단	23	1	2		3			2			1	2		34	
	불교종단	불교종단	13		1	1			1		2					18	29
	신도단체	신도단체	10	1												11	

\* 문공부종교편람(84. 11월)

# 기독교법인재단현황

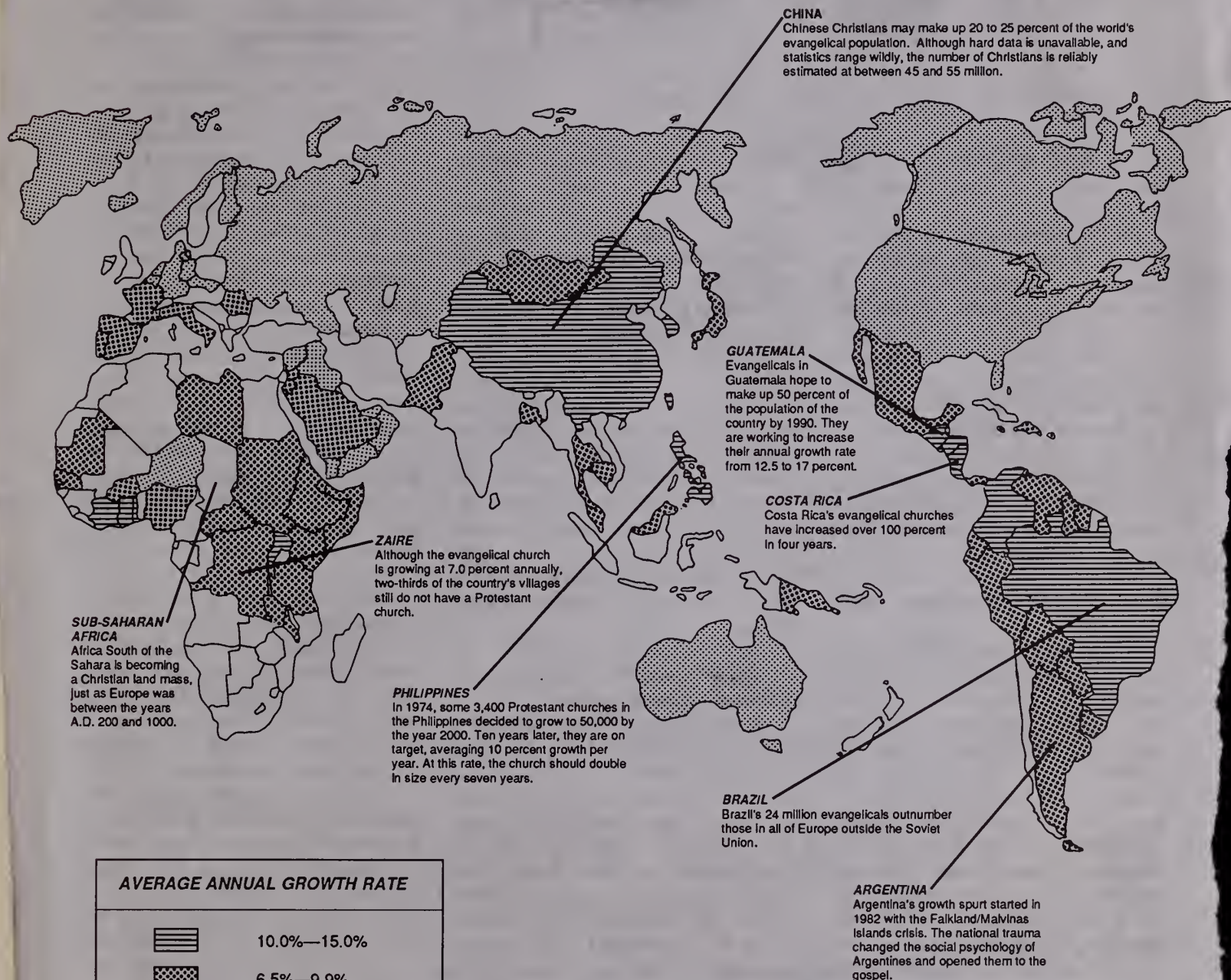
법 인 명	토지(평)	건물(평)	법 인 명	토지(평)	건물(평)
(재) 대한구세군	129,600	13,217	중아선교회	306	74
기독교대한성결교회	240,497	16,917	월드선교회	6,430	653
대한성공회	84,266	5,858	미국남장로교한국선교회	66,769	2,880
기독교대한감리회	1,426,826	59,064	극동사도선교회	3,549	733
대한기독교나사렛교회	22,303	4,033	(재)영광선교회	74,700	-
기독교대한하나님의성회	27,308	2,618	한국그리스도선교회	63,908	692
대한기독교하나님의교회	13,649	1,157	효신선교회	62,717	274
애원숙	893,372	909,950	대한예수복음선교회	2,717	528
기독교한국침례회	117,698	10,744	한국대학생선교회	210,123	5,530
예장(고려파)총회	3,335	395	예장순천노회	81,005	8,181
한국연합오순절교회	9,871	1,031	예장경안노회	86,031	8,849
기장총회	62,413	3,040	예장경북노회	113,612	3,668
예장총회	2,618	1,003	예장경남노회	46,791	8,197
기독교대한복음교회	1,457	210	예장충북노회	34,141	1,101
한국루터교선교부	11,432	2,842	예장경서노회	50,904	1,619
(재)그리스도의교회	2,726	355	예장경동노회	123,014	2,238
성심침례교회	3,312	874	예장목포노회(서부)	21,157	3,008
미국예수교북장로파대한선교회	18,005	330	예장목포(동부)	6,542	9,924
미감리교회대한부인선교회	4,432	441	예장서울노회(동부)	286,772	15,378
(재)미연합감리교회세계선교부	2,033	1,336	예장제주노회	5,673	3,092
남감리교회대한선교부	4,464	269	예장대전노회	41,030	1,661
호주장로교선교부회	1,439	1,804	예장충남노회	13,525	1,749
대전수양관	48,924	2,364	예장동해노회	105,259	2,963
한국복음주의동맹선교회	15,953	1,612	예장(통합)전북노회	11,560	607
카나다연합교회	63,836	1,211	(재)예장전남노회	37,914	3,940
한국복음선교회	3,202	99	동양선교장학회	7,609	61
중화기독교회	2,560	826	서울영락교회	59,207	4,482
미국남침례교한국선교회	33,923	10,654	후암교회	6,315	926
그리스도의교회복음회	3,832	534	예장(합동)전북노회	40,780	4,405
한국크리스찬미션	1,365	429	한국기독교연합사업재단	-	142
기독교대한하나님의성회선교회	3,266	922	대한기독교청년회연맹	236	612
서울기독교청년회	115,30	6,122	장로회외국선교독립부한국선교회	15,224	556
대구기독교청년회	34,338	666	한국기독교평신도연합회	-	1,882
광주기독교청년회	441	720	기독교연합운동협회	-	-
부산기독교청년회	328	308	한국성서선교회	14,931	-
피이선기념성경학원	355	466	아세아선교회	-	756
대한기독교교회	367	1,963	대한청소년성경구락부	-	-
대한성서공회	317	378	한국기독교선교원	69,939	439
크리스찬아카데미	14,263	1,546	한국여성크리스찬클럽	315	160
호리랜드	338,850	-	한국여성복음봉사단	91	75
순복음선교회	66,025	-	한국기독교실업인회	-	-
예장(합동측)	766	-	한국청소년전도협회	-	-
(사)예장기독교청년회연합회 후원회	116,293	6,196	한국기독교상이군인의집	21,545	946





# Where the Growth Is

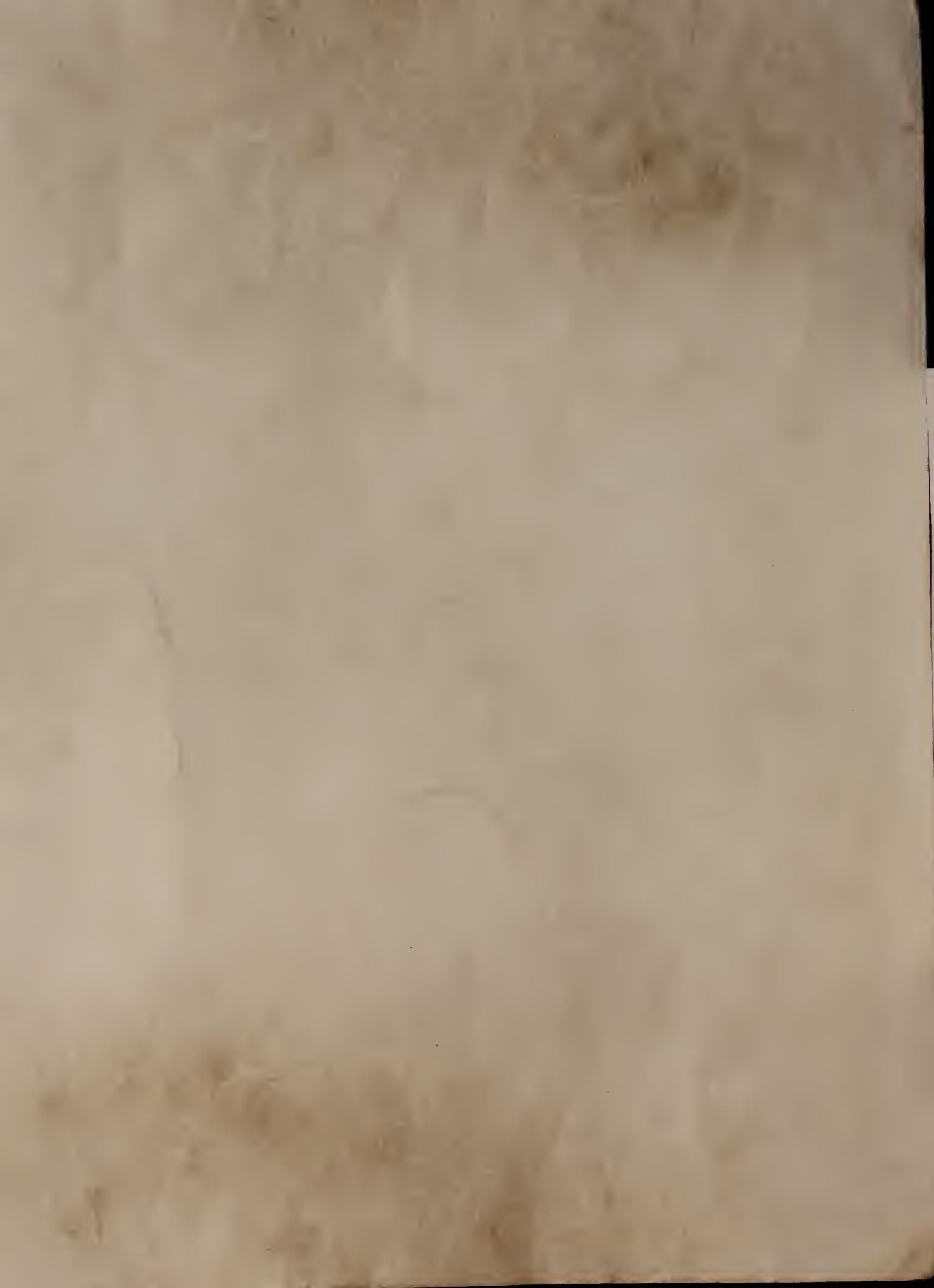
Evangelical and Charismatic Renewal Growth Rates 1980—1985



## AVERAGE ANNUAL GROWTH RATE

	10.0%—15.0%
	6.5%—9.9%
	4.0%—6.4%
	0%—3.9%

Source: Global Mapping Project, Pasadena, California





P. 6, 4 lines down —  
" Records show only 74 Communicant lists  
But footnote <sup>14</sup> shows —

Presbys —	104	Communicants
Methu —	<u>9</u>	"
→ <u>113</u> ←		

P. 15 — unfinished footnote

To: Sam Moffet  
From: Riley Hogg

5 April 76  
700 North

Sam: Note your inadvertent error in the table at bottom of p. 4.

	(000)		
Protestants	5,337	—	13.343%
R. Catholics	1,591	—	<u>3.978%</u>

correct → 6,928 — 17.321%  
40 million pop.

The above is correct. ↑  
your figure (perhaps a typo)  
on Catholics is low, 3.4% > 3.4% < 13.3  
NOT correct → 16.7%

See also P. 5, Table, one-third down  
(000) %

Prots	8.000	—	19.5122
R. Caths	1.850	—	4.5122
Cults	.650	—	1.5854
	10.500		25.6098%

41 million population correct → 25.61%  
NOT correct → (24%) < your % figure

When you are under pressure and using a pocket calculator, it is so easy to slip. I do it all too often. There is no need for me to mention this in my remarks, but I want you to have it in writing. Thank you for the Express Mail packet. a life saver! Riley

See over

## CHRISTIANITY IN KOREA: WHAT MAKES IT GROW

SAMUEL HUGH MOFFETT

One fact at least is difficult to dispute in any discussion of Christianity in Korea. It is growing. Anyone who lands at Seoul in the evening and wonders at the red pinpoints of light blanketing the city from the mountains down across the river will be told that these are the red crosses which mark the city's 4,000 <sup>or</sup> ~~and~~ more Protestant churches. It is a very visible growth, but it is growing so astoundingly, and so irregularly that no one really knows how many Christians there are in Korea.

I am tempted therefore simply to stipulate the growth and to concentrate on a more important question: not how many Korean Christians, but why so many? Why, after 200 years of Catholicism and only 100 years of Protestantism are there so many Christians in one small corner of a continent which has the reputation among all the world's continents of being the most resistant to Christian expansion? Why in one half of a once united nation in what is arguably the least Christian sector of that most resistant continent is there such an astonishingly large Christian community.

### Korean Church Statistics

But however much I would like to skip the statistics, they are an important background element to any discussion of the reasons for Christian expansion. Let me sketch briefly the dimensions and uncertainties of the estimates. (And let me add that in emphasizing numbers as a sign of growth I am not unaware that growth in faith, growth in



understanding and growth in service are as important as growth in numbers, but one small paper cannot say everything.)

After nearly 2000 years of Christian expansion,

Latin America was	93.6%	Christian	————
North America	87.1%		
Europe	84.2%		
Oceania	83.9%		
Africa	45.4%		
U.S.S.R.	36.3%		
South Asia	7.8%		
East Asia	1.9%		

1990

93%

86%

83%

84%

46%

36%

{ 7%

100%

70%

80%

73%

100%

(37%)

(80%)

The category of measurement used in reaching these figures is "total adherents", so judging by even this most general of categories East Asia is less than 2% Christian.<sup>1</sup> Yet South Korea, according to the same Encyclopedia, was already five years earlier (1980) estimated to be 30.5% Christian. Comparable figures for the other two major components of the East Asia continental bloc were Japan 3% and mainland China 0.2% (2/10 of 1%).<sup>2</sup> We shall have to look more critically at the statistics shortly, but suffice it to say here that the fact of growth, phenomenal numerical Christian growth in Korea is not in dispute.

<sup>1</sup>World Christian Encyclopedia, ed. D. Barrett. Oxford, 1982. pp. 782-785. (hereafter W.C.E.) The 1985 figure is extrapolated from a 1970, statistical base. It uses the category of religious "adherents which is the most all-inclusive of religious measurement and includes "followers of all kinds - professing, affiliated, practicing, non-practicing, etc".

<sup>2</sup>Ibid., p. 441.

All the statistical estimates are debatable. They run from an overall maximum estimate of about 12.5 m. adherents (or 30.5%), as claimed by enthusiastic celebrators of Korea's Christian centennials (Protestant and Catholic),<sup>3</sup> and the slightly lower figure of 11 1/2 m. in the World Christian Encyclopedia already noted, to the lowest current estimate of about 7 million (about 17.4%) reported by more skeptical observers who follow a government survey of October, 1983.<sup>4</sup> This separates optimists from skeptics by 5 1/2 million, and cuts the total number of reported Christians almost in half. Why the unmanageable difference?

For one thing, church statistics are notoriously soft. The upper register statistics of the optimists rely, for the most part on the membership claims of Christian bodies which, consciously or not, are in competition with each other. Moreover, in all good faith, the different groups are often measuring differing categories of believers. Some use the loose term "adherents", or "Christian community". Others report communicant or "adult" members. Still others count all baptized members including infants (which is the usual Roman Catholic practice).

The difference between using "adherents" and "adults" as the base can change the total by about one half to one third.

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<sup>3</sup> 1985 Miju Hanin Kidokkyo Yonkam. Seoul: Kidokkyo Munhwa-Sa, 1985. (hereafter 1985 Yonkam), pp. 37ff. It reports 9,736,396 Protestants, excluding cults. The Roman Catholic Church reported 1.7 m. members at the end of 1983 (Korea Herald 4/3/84). These figures are for South Korea. No statistics have been available for North Korea since 1945.

<sup>4</sup> Ibid., p. 44

It is sometimes said, for example, that there are more Presbyterians in Korea than in the United States, and it may be true. The 1985 Korean Protestant Yearbook for South Korea cited above claims 6 1/2 million Korean Presbyterians.<sup>5</sup> American Presbyterians usually report only about 4 million. But the former figure is almost certainly "adherents"é the American figure probably "communicants". The World Christian Encyclopedia recognizes the difference. It reports, for 1980, a total of 4,300,000 Korean adult Christians, but 10,145,000 "affiliated" (total recorded) Christians.<sup>6</sup>

Some prefer the generally lower figures of what they refer to as the "government census" of October 1, 1983.<sup>7</sup> But these statistics also are flawed. The survey (it was not a census) was conducted by local government offices and was published by the Ministry of Culture and Information. It sampled people only over 18 years of age, and depended on information from their family registries, assigning the whole household to the family religion of the father.<sup>8</sup> The results:<sup>9</sup>

Buddhists	7,507,000	(18.8% of country population)	é 48% of "religious" population)
Protestants	5,337,000	(13.3% " " " " " " " )	é 34% " " " )
Catholics	1,591,000	(4.0% " " " " " " " )	é 10% " " " )
Confucianists	790,000	(2.0% " " " " " " " )	é 5% " " " )
Others	363,000	(0.9%	
	TOTAL	39%	
Total Christians	6,928,000	(17.3%)	

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<sup>5</sup>1985 Yonkam, p. 38.

<sup>6</sup>W.C.E., p. 444.

<sup>7</sup>See Adrian Buzo, "Secularism Blunts Christianity's Impact on South Korea". Wall Street Journal, August 20, 1984, p. 11. His title correctly identifies a trend. I question only the statistics.

<sup>8</sup>[Presbyterian] Newsletter (Seoul), February 29, 1984. (mimeographed).

<sup>9</sup>The detailed summaries by provinces are given in the 1985 Yonkam, p. 44, cited above. The population of Korea in 1983 was 39,660,000. An important missing factor in these statistics is the absence of estimates of the prevalence of shamanism in Korea. It may well still be the largest popular religious belief, but has no central organization and no statistics.



I cannot resist adding my own educated but fallible guess to the confusion. Assuming, in the rest of this paper that the correct figure is somewhere between the highest and lowest estimates. After a respectful glance at the above statistics, I will move toward high middle ground and conjecture that at the end of 1985 there may have been 10 1/2 million Christian adherents in South Korea, out of a population of about 41 million, or about 25.6

Protestant	8,000,000 (19.5%)
Roman Catholics	1,850,000 (4.5%)
Cults (semi-Christian)	<u>650,000 (1.6%)</u>
	10,500,000 (25.6%) <sup>10</sup>

I am led to this fairly high figure by two recent by a Gallup Poll affiliate in Korea. The first, in 1982, questioned Koreans of all ages and found 29% professing Buddhism and 20% Christianity (Protestants 16% Catholics 4%).<sup>11</sup> The second, in 1983 surveyed Korean young people between 18 and 24 years of age and discovered that 30.4 "believed in Christianity" (Protestants 24.3% Roman Catholics 6.1), while only 12.1% professed to follow Buddhism. This indicates an upward trend toward the Christian faith. These surveys, which are corroborated by other studies, strongly suggest a shocking decline of about one million Buddhists and an accelerating rise in the number of Christians, particularly among Korean young people in the those years from 1980-1983.<sup>12</sup>

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<sup>10</sup>There may be fewer Protestants and more semi-Christian cultists, or vice versa. The line between becomes blurred at times. I include in "cults" both Mr. Moon's Unification Church and Elder Park's "Olive Tree Church".

<sup>11</sup>See summary in Newsletter, Royal Asiatic Society, Korea Branch, June 20, 1983.

<sup>12</sup>The same conclusion with slightly different figures is reached by W. Cameron Hurst, III in UFSI Reports (Hammer N.H.) 1983/No. 26, p. 6

But whether one chooses high, low or median estimates, there is no escaping the fact the Christianity has grown. When my father reached Seoul in 1890, there were between 10,000 and 17,000 Roman Catholics.<sup>13</sup> Records for 1889 show only 74 communicant Protestants.<sup>14</sup> Forty years later, when I was a boy in Korea in 1930, the number was 415,000 Christians or 2% of the population. When I returned in 1955 there were 1,117,000 or about 5%.<sup>15</sup> Today there are over 10,000,000, or 23%. Very roughly that would mean one Korean in a thousand was Christian in 1890 (taking the lower estimate), one in 50 in the 1930s, one in 20 in 1955, and one in four today.

The largest single Methodist congregation in the world is in Seoul, Korea, with over 10,000 members. The largest Presbyterian congregation in the world is in Seoul, Korea, with about 60,000 members. The largest Pentecostal congregation in the world is in Seoul, Korea, claiming over 400,000 members. And there are said to be over 4,000 Protestant churches in Seoul.

Whether this rapid growth is good or bad is another matter. But there has been growth. The next question is why?

<sup>13</sup> Joseph Chang-Mun Kim and John Jae-sun Chung, *Catholic Korea Yesterday and Now*. Seoul: 1964, pp. 231,295.

<sup>14</sup> 53rd Annual Report of the Board of Foreign Missions, Presbyterian Church USA, 1890, "Statistics of Korea Mission," p.137. "Added during the year 396 Present number of communicants 104", and The Gospel in All Lands (N.Y.C., Methodist Episcopal) vol. II, no. 1 (Jan. 1890), p. 420. "9 members, 36 probationers".

<sup>15</sup> Figures compiled in my letter of November 1, 1980. Statistics after 1950 are limited to South Korea alone.

Why The Church Grew.

If it is difficult to measure the numerical growth of Korean Christianity, how much more difficult is the task of trying to determine why it grew? Quantification at least deals with measurables, <sup>statistical</sup> However ambiguous and irregular the statistics may be. But what is the measure of a vigorous, volatile religious faith and its intricately complex relationships to a national culture, initially hostile, and in constant, rapid change?

In 1934 my father, Samuel Austin Moffett,<sup>16</sup> in whose territory the first quickening of Protestant church growth had broken out forty years earlier,<sup>17</sup> looked back over fifty years of Protestant missions in Korea and summed it all up in one memorable sentence, "For fifty years we have held up before these people the Word of God, and the Holy Spirit has done the rest."<sup>18</sup> It was true, theologically speaking, but is that enough of an explanation? In 1896, two years after the flood of conversions in the northeast began, Moffett's seminary classmate and fellow missionary, Daniel Gifford, traveled north from Seoul to see what was happening. The work, he wrote, "has spread like wildfire".<sup>19</sup>

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<sup>16</sup> Austin, not Addison. This was one of careful Latourette's few mistakes. History of the Expansion of Christianity, vol. VI, p. 422.

<sup>17</sup> See Roy Shearer's graphic and thorough analysis in Wildfire: Church Growth in Korea. (Grand Rapids: Eerdmans, 1966) pp. 111-135; and Jong-Hyeong Lee, "Samuel Austin Moffett, His Life and Work in the Development of the Presbyterian Church of Korea, 1890-1936", Ph.D. dissertation, Union Theological Seminary, Richmond, pp. 69-122.

<sup>18</sup> H.A. Rhodes, ed. Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U.S.A. (Seoul: YMCA Press, 1934) See also S.A. Moffett, autograph letter (Pyeongyang, Feb. 1, 1894) to D.L. Gifford.

<sup>19</sup> D.L. Gifford, letter to the Board of Foreign Missions (Northern Presbyterian), Sept. 1, 1896, from the unpublished mimeographed summary, Korea letters, vol. 6, p. 11. The complete Gifford letter is on reel #178 of the microfilm collection now in the Presbyterian Historical Society, Philadelphia. See also S.A. Moffett, letter (Pyeongyang, Sept. 22, 1896 and July 20, 1896) (ibid. vol. 8, p. 9 - reel #174)



But Gifford's letter added some less theological and more geographical and anthropological conjectures about reasons for the growth. The people are different in the northeast, he suggested. The men there are bright, spirited, aggressive in Christian work and not dominated by a Confucian aristocracy to the same extent as farther south.

Roy Shearer's classic study, Wildfire: Church Growth in Korea, takes its title from Gifford's letter and uses it to call attention to the regional unevenness of Korean church growth.<sup>20</sup> Two earlier studies had already pointed out its chronological unevenness. A.W. Wasson in 1934 divided Southern Methodist growth into six irregular periods of alternating growth and decline.<sup>21</sup> That same year, H.A. Rhodes' fiftieth anniversary Presbyterian statistics revealed a roughly parallel series of early rise, rapid growth, intermittent recessions and resumed growth.<sup>22</sup>

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<sup>20</sup> Shearer, op. cit. pp. 82-83 and passim. Note especially his revealing charts of Presbyterian communicant membership in different provinces from 1885 to 1930.

<sup>21</sup> Wasson's six periods, based on figures for communicants and probationers combined, are:

1. Planting and early rise (1896-1905)
2. Rapid growth (1906-1910)
3. First serious decline (1911-1919)
4. Second rapid growth (1920-24)
5. Second decline (1925-28)
6. Upward trend (1929-30)

A.W. Wasson, Church Growth in Korea (New York: International Missionary Council, 1934) pp. 6-7.

<sup>22</sup> Rhodes' statistics disclose the differences in growth patterns when the categories are more sharply drawn between total adherents, total communicants, total catechisms (probationers) and total baptized children. But his graph for total adherents also suggests six periods: (1) Early rise (1884-1894); (2) Rapid growth (1904-1909); (3) Checked growth and first decline (1909-1919); (4) Second rapid growth (1919-1924); (5) Second decline (1924-1929); (6) Third rapid growth (1929-1933). H.A. Rhodes, History of the Korea Mission, Presbyterian Church U.S.A., 1884-1934 (Seoul: Chosen Presbyterian Mission, 1934) p. 563ff.

These studies focussed on the growth up to 1934. The trend since then has continued to spiral upwards, save for a third recession in the five war years (1940-45). In fact, despite considerable persecution during World War II, the total Christian community has almost doubled in every decade since 1940, tripling the prewar rate of growth from a 100% increase in thirty years to a 100% growth about every ten years.<sup>23</sup>

But granted that the growth was uneven, what made the church grow or not grow in different places and at different times in Korea? Was it the grace of God, as Moffett acknowledged? Then how significant is the human factor which Gifford pointed out? Was the growth due more to regional differences, or to changing times? Wise mission methods or Korean leadership? Personal evangelism, revivals and conservative theology, or radical protest and social service, Christian truth or cultural environment? All these factors have been persuasively put forth at one time or another as the basic secret of the spread of Korean Christianity, yet no simple explanation quite satisfies.

*Theological and missiological factors.*  
Consider first some of the ~~religious~~ <sup>theological</sup> and ecclesiastical reasons Christians advance to explain the "church growth explosion" in Korea, noting also the questions raised by every explanation.

Suppose we argue, as many missionaries including myself have done, that the Great Korean Revival that swept through the peninsula from 1903 or 1904 to 1908 was a primary reason for church growth.<sup>24</sup>

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<sup>23</sup>The statistics are based on figures of 40,000 to 130,575 Roman Catholics in 1908 and 1940, and 120,000 to 220,000 Protestants in 1910 and 1940, from Charles Iglehart, "Korea" in The 20th Century Encyclopedia of Religious Knowledge (Schall-Herzog, 1955); and unpublished statistics I collected in 1975 for the World Christian Encyclopedia (Oxford, 1982), and updated in a 1980 letter.

<sup>24</sup>Samuel Hugh Moffett, The Christians of Korea (N.Y.: Friendship Press, 1962) pp. 52-54. A more thorough study is Hazel T. Watson's "Revival and Church Growth in Korea", M.A. Thesis, Fuller Theological Seminary, 1969.

In the five years of the revival, membership of Protestant churches increased four-fold.<sup>25</sup> But did not the rapid growth begin in 1894, not 1903? Shearer is persuasive on this point. The revival he wrote, peaked in 1907 and "sat in the center of a period of amazing church growth...[it] was not the cause of it".<sup>26</sup> But the revival did make its impact. It accelerated and cleansed the growth.

Many observers have credited the remarkable rise of Christianity in Korea to another factor, the missionary policies of the Protestant missionary pioneers. As early as 1890 the northern Presbyterian mission (U.S.A.) adopted what is called "the Nevius method", named for a China missionary, a Princeton seminary graduate of the class of 1850 who in turn derived from Henry Venn and Rufus Anderson the famous "three-self principles" of a mission strategy. It stressed a quick transition from mission leadership to self-government in the national churches, self-support and self-propagation. To these original emphases on ecclesiastical independence, lay evangelism and self-reliant financial responsibility, the Korea missionaries added a strong foundational program of Bible study through systematic winter and summer Bible classes, not just for the leadership but for all believers. This in turn led to a widespread literacy campaign in the churches to ensure that all Christians could read the Bible.

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<sup>25</sup>Wasson's table of Methodist and Presbyterian membership (communicants and probationers) lists 23,700 in 1903-04 and 91,912 in 1908-09. op. cit., p. 166. Most Protestants at that time belonged to those two denominations.

<sup>26</sup>Shearer, op. cit., p. 56.



Out of these Bible classes came the primary agents of the advance of the faith in Korea. Not the foreign missionary, though missionaries did the early planting. Not even the national church leaders, though they were faithful evangelists and pastors. But the laymen and laywomen of the Korean church.<sup>27</sup>

The Nevius Plan, however, is not without its critics, and does not by itself account for the growth of the Korean church, though Presbyterians who practiced it with the most discipline have sometimes pointed to it as the reason why Presbyterianism in Korea so rapidly outstripped the growth of Catholicism and Methodism. But as Shearer gently notes Presbyterians did not always grow best where they practiced the method, and sometimes grew where they didn't.<sup>28</sup>

Some of the severest critics of the Nevius Method have been Korean Christians. <sup>The method</sup> It has been accused, for example, of impoverishing Christians intellectually and economically by the withholding of scholarships and financial support. It has been criticized for so over-emphasizing lay leadership and popular Bible study classes that it undercut the development of mature critical judgement and broader theological perspectives in the professional leadership of the churches.<sup>29</sup>

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<sup>27</sup> For an enthusiastic study of this policy see Charles Allen Clark, The Nevius Plan For Mission Work in Korea (Seoul: YMCA Press, 1937), a revised edition of his Chicago University Ph.D. dissertation, The Korean Church and the Nevius Methods (New York: Revell, 1928).

- <sup>28</sup> Shearer, op. cit., pp. 80, 184f.

<sup>29</sup> Sung-Chun Chun, Schism and Unity in the Protestant Churches of Korea (Seoul: CLSK, 1979). This was originally a Ph.D. dissertation, Yale 1955. See esp. pp. 75-96, 171, 182-183, 199. He quotes disparagingly a much-cited statement by an early Presbyterian missionary: "Seek to Keep his [i.e., the Korean minister's] education sufficiently in advance of the average education of his people to secure respect and prestige, but not enough ahead to excite envy or a feeling of separation" (W.D. Reynolds, "The Native Ministry" in The Korean Repository (Seoul), vol. III (May, 1896) p. 201.

But whatever defects the method may have had, the one denomination that officially adopted the plan is the one which can now claim as adherents two-thirds of all the Protestants in Korea.<sup>30</sup>

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<sup>30</sup>This is based on the latest and most optimistic of current reports of church membership. The figures are higher than the average of recent estimates, and are found in the 1985 Miju Hanin...Yonkam (1985 Christian Annual) p. 38. (See the word of caution above, p. 3). It lists total claimed adherents of Protestant denominations (excluding semi-Christian cults), as follows:

Presbyterians (32 bodies)	67% of all Protestants, 6,518,563 adherents
Methodists (4 bodies)	10.3% " " " " , 1,007,737 "
Pentecostals (7)	8.1% " " " " , 793,187 "
Evangelical/Holiness (3)	6.5% " " " " , 635,364 "
Baptist (4)	5.2% " " " " , 505,300 "
Salvation Army (1)	0.9% " " " " , 90,700 "
Nazarene (1)	0.8% " " " " , 77,100 "
Anglican (1)	0.5% " " " " , 47,200 "
Lutheran (1)	.05% " " " " , 5,268 "
Other (6)	0.6% " " " " , 56,000 "

All due credit should be given to the wise but fallible Protestant pioneers and their Nevius Plan, but Korean church history reminds us that, as one missionary put it, "The Koreans have always been one step ahead of the missionary"<sup>31</sup> In Korea, as in few other parts of the world, the first to bring the prohibited Christian faith into the country were insiders not outsiders, Koreans not missionaries.

For the Catholics, in 1784, it was Yi Sung-Hun, a Korean Confucian scholar, 27 years old, who went to China for books on science and mathematics from Europeans at the Chinese capital, and came back the same year, converted and baptized, with the books he sought, but also with a determination to start a church. Within five years he had a community of a thousand. The reasons suggested for such rapid growth in a closed land are interesting. The Catholic historian, Father Andreas Choi gives four: the open hospitality of the Korean sarang (visitors' room), Korean love of conversation, their intense curiosity about the outside world, and prior information about the new religion through Christian literature brought from China.<sup>32</sup> This all started ten years before the first foreign missionary, a Chinese, was able to enter forbidden Korea.<sup>33</sup>

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<sup>31</sup> Archibald Campbell

<sup>32</sup> Andreas Choi, L'erection du premier Vicariat apostolique et les origines du Catholicisme en Coree, 1592-1837 (Schoneck-Beckenried, Switzerland: Nouvelle Revue de Sciences Missionnaires, 1961) pp. 17-38, esp. 25, 33. He might have added a fifth reason: opportunity for independence and initiative. The hierarchy was far away in Peking, and the eager Korean converts, innocently ignorant of church tradition proceeded to elect their own priests, administer all the sacraments including the mass, and choose their day of worship by the lunar calendar, which therefore did not often fall on Sunday.

<sup>33</sup> In 1593 a Jesuit priest, Gregorio de Cespedes had entered Korea for two short months but not as a missionary to Korea. He was a chaplain with invading Japanese troops, and so far as is known spoke to no Koreans. (Ibid., p. 5)



So also with the Protestants. A Korean ginseng merchant, Sŏ Sang-Yun, converted by Scottish missionaries in Manchuria, brought back into Korea gospel positions he had helped them translate into the Korean phonetic. He returned to his home village and a whole year before the arrival of the first Protestant foreign missionary in 1884 had formed a Christian fellowship in his home village.<sup>34</sup> This was self-support, self-government and self-propagation before there was any Nevius Plan in Korea.

A corollary to this is that when the Protestant foreign missionaries did come, they came without the stigma of western colonialism adding to the burden of their foreignness, for in Korean history colonialism has been Asiatic and Japanese not western. Since the later years of the 19thc. Korean attitudes to the introduction of Christianity have been markedly friendlier than in most of Asia and Africa. The introduction was by Koreans, and the missionaries were not conquerors.

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<sup>34</sup> Lak-Geon George Paik, The History of Protestant Missions in Korea, revised 2nd ed. (Seoul: Yonsei Univ., 1971) pp. 52, 54, 138-139; <sup>KMF</sup> ~~Korea~~ The Korean Mission Field (Seoul), vol. 5, no. 5 (May 1969), p. 82.

Non-Theological Factors: cultural, religious, political.

Not all the factors contributing to church growth have been ecclesiastical or theological or the consequence of mission policies and practice. Secular and non-theological elements have often furthered the progress of the gospel. This was particularly true in the history of Protestantism.

Protestant Christianity came to Korea at a time of total breakdown in the social, political and religious life of the nation. The 500-year-old Yi dynasty (1392-1910) was tottering to its fall and Korea was slowly but inexorably losing its independence to the rising empire of Japan. In the process Confucianism, as the official faith and social foundation of the doomed dynasty, was becoming discredited. Buddhism had been declining even longer. It had lost its hold on the nation in the fall of an older dynasty which was Buddhist (the Koryo dynasty, 918-1392). The traditions of centuries were falling in clusters. Set adrift from the old landmarks and numbed by despair, many Koreans not surprisingly turned with hope to the new, self-confident faith of the Christians.

In this time of weakening religious faith,<sup>35</sup> and loss of national identity, when Christians spoke of their religion as "glad tidings" (pokum) many were eager to hear more. They were told of a God above all gods, named Hananim (or Hanunim) which sounded familiar and

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<sup>35</sup> Not a complete vacuum, of course. Even in decline the old faiths continued to be a powerful force. Confucianist still dominated the social fabric and shamanism the religious mind. Both were increasingly displaced by Christianity but not without in turn influencing it. See Ryu Tong-Sik, Hanguk Jongkyo wa Kidokkyo (Korean Re-

comfortably Korean. With a rare sensitivity for cultural contextualization the missionaries and their Korean colleagues had decided to call the God of the Bible by the name of an almost forgotten and no longer widely worshipped god of a very old Korean tradition. Depending on how it was spelled or pronounced, it literally meant "the One", or

"Heaven".<sup>36</sup> As for the Bible, they deliberately chose to put it not into the difficult Chinese characters loved by the intellectual elite but into the simple, authentically Korean phonetic (hangul) which, though invented by a 15th century Korean king, had for centuries been dismissed by Confucian scholars as fit only for women and children.

Thus Protestant Christianity seemed to the people to come not so much as the denial of all things Korean but as an ally in recovering forgotten or long-disused treasures of the old traditions. Even non-Christians came eventually to recognize unanticipated benefits of the impact of Christianity upon Korean society. In a turbulent transitional period it helped to form bonds of social and intellectual unity ~~even~~ while the nation's political integrity was dissolving.<sup>37</sup>

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<sup>36</sup> See S.A. Moffett, letters (Seoul, Nov. 1, 1893 and Pyengyang, Apr. 14, 1894); W.M. Baird, letter (Fusan, Nov. 21, 1893); H.G. Underwood, letter (Seoul, Feb. 9, 1894); Mrs. H.G. Underwood (Seoul, May 28, 1894 and Aug. 16, 1894); S.F. Moore (Seoul, Oct. 29, 1894). All the above are summarized in Korea Letters, op. cit. Hananim was the name also adopted by the new indigenous Korean religion, Ch'ondokyo, for its "Lord of Heaven". See Wanne J. Joe, Traditional Korea: A Cultural History (Seoul: Chung'ang Univ. Press, 1972) pp. 416 ff.

<sup>37</sup> "The translation of the Scriptures into Korean has given to this people a new vocabulary--not foreign but reborn... It has given to the simple-minded peasant the vocabulary of the scholar and prophet. It has brought the classes near together by making a common speech for them all. It has formed the basis upon which a general and universal education can be reared." Korea Mission Field (Seoul, vol. 5, no. 5; May, 1909), p. 82, a year before annexation by Japan.



The relation of Christianity to the old religions was not so accommodating. On the surface Christians rigorously and forthrightly rejected them all as pagan. But they were not so inflexible as to forbid accommodation wherever it could be theologically justified, and as actually practiced, this uneasy tension between condemnation and adaptation promoted growth. The insistence on separation demanded decision and gave to the new faith the authority of total commitment. Accommodation provided bridges for more comfortable passage from the old to the new. Some indeed attributed the success of Christianity to its becoming too much like the old religions, not too much opposed to them. Like Confucianism Christianity taught righteousness and revered learning; like Buddhism it sought purity and promised a future life; and like shamanism it accepted without secular doubts a world of spirits beyond the world of matter. More critical observers accused it of being as authoritarian as Confucianism, and as superstitious as Buddhists or shamanists.<sup>38</sup>

Christians did indeed respect learning. Education became a part of the church's plans for expansion as early as 1884, when R.S. McClay, Methodist superintendent of the Japan Mission against all odds persuaded the isolationist Korean court to grant permission for the opening of a school.<sup>39</sup> The first Christian school was opened by Appenzeller in 1886.

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<sup>38</sup>G. Cameron Hurst III (op.cit., p. 10, n. 19) cites David Kwang-Sun Suh's description: "Korean Protestantism has almost been reduced to a Christianized mudang religion". Less exaggerated is the analysis of Prof. Son Bong-Ho, chairman of the philosophy department of Hankuk University of Foreign Studies, who pinpoints the primary dangers of "shamanizing Christianity" as obsession with success and the pursuit of "blessings". ("Some Dangers of Rapid Growth", in Korean Church Growth Explosion, ed. by Ro Bong-Rin and Marlin L. Nelson, Seoul: Word of Life Press, 1983, pp. 337-339).

<sup>39</sup>Charles Sauer, ed., Within the Gate (Seoul: Methodist News Service, 1934) p. 3, 7 ff.

By 1908 missionaries were writing, "We are in the midst of an educational revolution. The old Confucian scholars lose their proud seats to those who know both Chinese and Western learning. So strong has been the leadership of the church that...the course of study used in Christian schools has been the pattern for unbelievers' schools as well..."<sup>40</sup>

Matching the revolutionary impact of Christianity upon education in Korea was its introduction of western medicine. Shamanist promises were no match for the demonstrated healing powers of missionary doctors and mission hospitals and the medical schools they founded. Christians offered service to the poor and the neglected with the same sincerity as to the king and queen. But what the coming of Christianity did for Korean women was perhaps the most radical revolution of all. No catalogue of reasons for the growth of Christianity can be complete which ignores its contributions to the modernizing of the Korean social fabric: its shattering of class barriers, and its liberation of women from the restraints of a male-dominated Confucian culture. It is no accident that the world's largest women's college is in Korea, and that it is a Christian institution.

Two final factors must be mentioned, factors that on first thought would be expected to hinder the growth of Christianity but which surprisingly have sometimes had the opposite effect. These are church schism and government oppression.

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<sup>40</sup>Quarto-Centennial Papers. Pyengyang: Korean Mission of the Presbyterian Church in Korea, 1909, p. 82.

It is with no pride that I list church division among the causes of church growth. I would prefer to think that Christianity has grown in Korea in spite of the bitterness of its fractures. But there are too many depressingly discernible instances of correlation between division and growth, fission and energy. Presbyterians, for example, are by far the largest Protestant community, and also the most divided. (See the chart on p. 12). They are split into 32 different denominations, five large ones and 27 splinter groups. There are four divisions in Methodism, seven among Pentecostals, four among Baptists.

Some say Korean Christians grow faster the less ecumenical they are. I would disagree, but must admit to some truth in the observation. The Korean National Council of Churches, originally representative of all but a small fraction of Korea's Protestants, today represents only about a third. In Korea when churches split, in an amazingly short time each side of the schism seems to be as large or larger than the sum total of the united body before division.

In much the same puzzling way opposition by governments has both hindered and fostered church growth. Persecution of Christians in the northwest under the local Yi dynasty magistrates preceded the first explosion of church growth in 1894.<sup>41</sup> Later, the ordeals and persecutions of the Japanese period slowed, but would not stop the growth. When persecution is intense and prolonged it can for a time wipe out the organized ecclesiastical structure as it has in North Korea since 1945. Two-thirds of the Christians of Korea were once in the north,

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<sup>41</sup>Jong-Hyeong Lee, "Converting Harassments into Opportunities", in his dissertation, op. cit., p. 83-93.



but there are now no regularly-meeting, organized congregations left, though reports persist of possible changes already taking place.<sup>42</sup>

In the Japanese period, however, oppression only strengthened the fiber of the church and laid the groundwork for future growth. Christians were the backbone of the great, non-violent Korean demonstrations of 1919 and were brutally repressed. Again in the years before World War II Christians fought against compromise with Japanese-imposed worship at Shinto shrines and were persecuted for their resistance. Ultimately, however, these incidents only served to identify the church in the popular mind with national patriotism and anti-colonialism. <sup>This</sup> ~~They~~ helps to explain the enormous popularity of Christianity after the war.

In a somewhat similar fashion, the current widespread involvement of Christians in movements for human rights and labor reforms and democratic freedom have again won the respect of significant non-Christian elements of the population, particularly in the universities. Undoubtedly this accounts for a part of a strong rise in the number of young people who now identify themselves as "believing in Christianity", a higher percentage than among older people, as noted above (p. 5).

But this argument cannot be carried too far. There is a considerable difference in the popular appeal of the protest in 1919 against a foreign, colonializing military power, and the anti-government demonstrations of students today against their own government. Observers

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<sup>42</sup> Foreign Mission News (Richmond, Va.: S. Baptist Mission Board, Oct. 31, 1985). A government-approved Korean Christian Federation claimed to represent a total of 5000 Christians in the North Korean population of 20 million. Also reported were 15 ordained pastors, a three-year seminary course, a new translation of the New Testament, and some 70 home meeting places.

admit that the portion of Korea's Christians who seem to be actively involved in the current protests are comparatively small, even when a Catholic cardinal and the National Council of Churches support the protests.

One other fact suggests caution in placing too much emphasis on the link between nationalism, politics and church growth. If participation in the national independence movement of 1919 was so much a factor in the growth of Christianity, why has Chundokyo, the indigenous Korean religion which in some respects was even more actively responsible for the 1919 demonstrations than Christianity, virtually disappeared from the religious charts? Both were highly visible and equally active and probably about even numerically in 1919. Both won the gratitude and admiration of the people for their patriotism and courage. But today a government survey reveals that there are more than 100 Christians to every follower of Chundokyo in Korea.<sup>43</sup>

What, then, made Korean Christianity grow? All the above, of course. And in a deeper sense, none of the above. Even the most secular of historians must admit at times to the mystery in history, and the church historian, mindful that the more decisive areas of Christian growth are beyond the reach of statistics, finds himself at the end of a paper like this quoting scripture: "I [Paul] planted, Apollos watered, but God gave the growth." (I Cor. 3:6).

Samuel Hugh Moffett  
Princeton, New Jersey

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<sup>43</sup>1985 Yonkam, op. cit., p. 43.

# THE GROWTH OF WORLD RELIGIONS IN THE 20<sup>th</sup> CENTURY

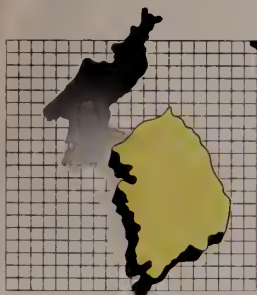
1900 - 1987 (adherents)

1987

	1900	1987	Numerical increase/decrease	Multiple growth	Percent increase/decrease	Average annual growth
WORLD POPULATION	1,619,887,000	5,004,623,000	+3,384,736,000	3x	+209%	2.4%
Christians	558,056,000	1,646,008,000	+1,087,952,000	3x	+195%	2.3%
Muslims	200,102,000	854,094,000	+653,992,000	4 $\frac{1}{2}$ x	+326%	3.8%
Non-religious	2,923,000	819,202,000	+816,279,000	280x	+2793%	32.1%
Hindus	203,033,000	658,592,000	+455,559,000	3 $\frac{1}{4}$ x	+224%	2.6%
Buddhists	127,159,000	312,492,000	+185,333,000	2 $\frac{1}{2}$ x	+146%	1.7%
Atheists	225,000	224,188,000	+223,963,000	996x	+995%	11.5%
Tribal Religion	106,340,000	99,086,000	-725,400	- $\frac{9}{10}$ x	-7%	- $\frac{1}{10}$ %
New Religions	5,910,000	111,309,000	105,399,000	19x	+178%	2%
Jews	12,270,000	18,278,000	6,008,000	1 $\frac{1}{2}$ x	+49%	$\frac{1}{2}$ %
Sikhs	2,961,000	16,428,000	13,467,000	5 $\frac{1}{2}$ x	+455%	5%
Others	400,907,000	244,952,000	-155,955,000			-39%



1987



# Will Success Spoil the South Korean Church?

Churches in South Korea are not just big. They're huge.

In and around the capital city of Seoul, for example, traffic patterns are disrupted and entire districts closed when the faithful make their way to one of that city's 10,000 churches, usually beginning around six o'clock on a Sunday morning. There are half a million at Yoido Full Gospel Church; 40,000 at Young Nak Presbyterian; 15,000 at Sung Rak Baptist—the sheer numbers boggle the mind, and experiencing them firsthand only heightens the wonder and mystery. Not surprisingly, enterprising American Christians have come to regard the tiny peninsula as a veritable Mecca, where pilgrims can gather the secrets of revival and church growth.

And yet, as intriguing a story as Korea's church-growth phenomenon is, it is but the opening chapter of a story that today includes an economic boom, a government in transition, and a maturing church agonizing over its proper role in a secular state. Said one Christian university president:

"When Christians form 25 percent of a society, then they should bear responsibility for that country's history. In Korea, it's time."

So it was that in May, the Christianity Today Institute spent the better part of three weeks in South Korea, asking church leaders and the nation's politicians questions relating to four

general areas: The reasons behind Korea's astounding church growth (and their potential application in the Western church); the current spiritual health of Korea's churches; the related question of church unity; and the role of the church in society—specifically, how the church is coping in the current political situation.

Making up the team investigating these and other related questions were Ro Bong-Rin, executive secretary of the Asia Theological Association in Taiwan, and William W. Menzies, professor of theology at Evangel College in Springfield, Missouri. Completing the team were institute editor Lyn Cryderman, and Harold B. Smith, managing editor of *CHRISTIANITY TODAY* magazine. Also lending invaluable assistance stateside was Samuel H. Moffett, professor emeritus of missions and ecumenics at Princeton Theological Seminary, and one of the foremost Western experts on the church in Korea.



1987



## INTRODUCTION: Korea After M\*A\*S\*H

The approach to Seoul's Kimpo Airport reveals a sight most Koreans over 30 are still hard-pressed to believe: a world-class city on the fast track toward Western opulence. Just a short generation ago the capital city, like nearly all of Korea, was little more than a collection of skeletal buildings, makeshift shanties, and destitute people looking for their next meal. Twice overrun by Communist forces from the North and twice retaken by U.S. troops during the Korean War, Seoul, only a half-hour from the 38th Parallel separating the two Koreas, was caught in a perpetual crossfire. When the armistice was signed on July 27, 1953, the task of rebuilding seemed like making bricks with no straw: Back-breaking. Impossible.

But then, Koreans pride themselves in doing the impossible.

"It's really quite unbelievable," Ro told us, as he pointed to the street that was "home" during the later war years. "The tallest building then was a movie theatre." Today, it's a 62-story, sloping, golden skyscraper-pyramid—the tallest building in all of Asia—built by Choi Soon-Young, a Christian businessman.

"And there was plenty of begging," Ro continued. Today, many streets—some with eight lanes and featuring an occasional Westin, Hilton, or Sheraton, others with cobblestones and only a subcompact wide—breathe a burgeoning capitalism that would make Adam Smith proud. Street vendors barter everything from Reebok shoes and Gucci bags to Cabbage Patch Dolls and three-piece suits—made to order in a day.

In 1962, South Korea had a per capita gross national product of \$87 a year; now that figure is over \$2,500 and climbing rapidly. The republic is a major exporter of steel, textiles, ships, consumer electronics, and most recently, automobiles. (The Hyundai is one of the fastest-selling imports in the U.S.) And South Korean exports to the United States have increased 170-fold over the last 20 years.

Perhaps a fitting metaphor of the miracle that is Seoul—and increasingly the rest of Korea—is the Han River, which separates the downtown from Yoido (the city's "Manhattan Island"). Used throughout much of this century for every-

thing from drinking water to waste disposal, the Han became, for all practical purposes, a dead river—its summer stench fast becoming the city's aromatic trademark. But in the 1970s, it was announced that the Han would be cleaned. Again, the Korean people undertook the impossible.

"It's beautiful, isn't it?" our driver proudly asked, as his taxi wound its way circuitously through traffic on one of the many steel bridges spanning the Han. And, indeed, the river is just that. People swim and boat. And there is no smell. It is another miracle in a land that seems intent upon performing the miraculous—like hosting the 1988 Olympics.

Or like building churches with over 500,000 members.

## Christianity in context

The greening of a 5,000-year-old nation over 30 short years has meant astounding adjustments for the people of Korea—politically, socially, culturally. And the disparity between old and new comes to light immediately upon our arrival in Seoul.

A large group of Koreans—a few women in the traditional *hanbok* dress, the rest in skirts, dresses, the men in shirts and ties—eagerly await the arrival of Oral Roberts's faith-healer son, Richard, while outside, the day-long traditional celebration of the Buddha's birthday draws to a festive close. Bright paper lanterns line the darkened streets commemorating the holy day. But they are no more prominent than the red neon crosses standing sentinel over church after church after church.

Buddhism and Christianity are the two major religions in South Korea: the former is intricately woven through some 2,000 years of Korean history, its statuary and temples dotting the rolling countryside and an occasional mountain peak. All of which in the new Korea is quite symbolic: the religion of the hills now finds itself increasingly set apart from the mind and manner of the people.

Not surprisingly, this concerns the Buddhist devout, who are now trying to use heritage as leverage in proselytizing their world view. A nation on fast-forward can ill afford to forget its past; and so celebrations like the Buddha's birthday rekindle Korean pride and nationalism, and give the faltering faith a positive—and country-wide—visibility, if only for a day.

But in addition, Buddhist monks are increasingly coming down from the hills and moving to cities, towns, and villages, actively seeking converts. In places like Iri, a small town located in the center of the republic, this evangelistic brand of Buddhism has established "churches" complete with hymnbooks and Sunday school.

*Keeping watch: South Korean border patrol.*

PHOTOS BY LYN CRYDERMAN









**Kim Myung-Hyuk:**  
Evangelical ecumenist challenging the church to think and the government to keep its distance.

In Iri, where ancient symbols and insignias were seen everywhere in honor of Buddha's birthday, this newfound evangelistic fervor has resulted in heightened religious tensions between the two groups—capped off recently by the burning of a church. According to an official at the Christian Broadcasting Network there, witnessing to the Buddhist community has been kept to a minimum in an effort to maintain some semblance of peace. Ironically, however, the Christian population is so large that Buddhists have wound up hiring some for odd jobs at their area school—which is also symbolic. For the hiring, like the borrowed methodology, reveals just how strong an impact Christianity has had on Korea.

Approximately 25 percent of South Koreans claim to be Christian (as opposed to just under 30 percent who claim to be Buddhist). Conservative estimates place the number of adult Protestant church members at between 7 and 8 million, with an additional 2 million Roman Catholics.

Two Gallup surveys done earlier in this decade indicate that these figures are on the upswing. The first survey, in 1982, questioned Koreans of all ages and found 29 percent professing Buddhism and 20 percent Christianity (Protestants 16 percent, Catholics 4 percent). The second, in 1983, surveyed Korean young people between the ages of 18 and 24 and discovered that 30.4 percent "believed in Christianity" (Protestant 24.3 percent, Roman Catholic 6.1 percent). These surveys, corroborated by other studies, strongly suggest a significant decline of about 1 million Buddhists and an accelerating rise in the number of Christians, particularly among Korean young people, in the three years under study.

Samuel Moffett of Princeton Theological Seminary, whose family perspective on Korean faith spans nearly 100 years, expresses the gospel explosion this way: "When my father reached Seoul in 1890, there were between 10,000 and 17,000 Roman Catholics. Records for 1889 show only 74 communicant Protestants. Forty years later, when I was a boy in Korea in 1930, the number was 415,000 Christians, or 2 percent of the population. When I returned in 1955 there were 1,117,000, or about 5 percent. Today there are over 10 million Christians in Korea, or about 23 percent. Very roughly that would mean one Korean in a thousand was Christian in 1890, 1 in 50 in the 1930s, 1 in 20 in 1955, and 1 in 4 today."

But statistics tell only part of the story. Throughout Seoul and the southern cities of Chonju and Taegu visited by CHRISTIANITY TODAY, stories of individual churches—begun with a handful of people yet today boasting memberships in the thousands—became almost matter-of-fact; and perhaps to the Koreans who told the stories, they were. After all, "we serve a great God, to whom nothing is impossible. Should such growth surprise us?"

It does.



## SECTION ONE: Building Bigger Churches

With a membership of over 40,000, Young Nak Presbyterian is the largest Presbyterian church in the world. It was started in late 1945 as a fellowship of 27 believers, led by Han Kyung-Chik. Han was born into a Confucian family, accepted Christ through the ministry of American missionaries, and, in service to God, was persecuted first by the Japanese (who occupied Korea from 1910 to 1945) and then the Communist North Koreans from whom he had fled with over 5 million others during the Korean War. He is today, in effect, the spiritual head of the Korean Presbyterian church; a spiritual giant in whose presence one can hear—and feel—first-hand the faithfulness of God during Korea's rugged twentieth century. Indeed, Han's 84 years document the specifics of Korea's church growth.

*The missionary presence.* Han was born in a small village 30 miles north of Pyongyang, the capital of North Korea. Like much of the North before the Communist takeover, it eventually became a Christian stronghold, thanks to a missionary presence that, says Han, modeled the faith "in every way."

Presbyterian missionaries first came to Korea in 1884. They, along with the early Methodist missionaries, brought with them conservative values generating a high appreciation for historic orthodox elements in Protestant theology (an appreciation that persists in the majority of Korean churches today). And unlike the Roman Catholic missionaries of a century earlier who insisted upon maintaining foreign control of church leadership, Presbyterian missionaries were intent upon "Koreanizing" the church and developing indigenous leadership.

Under an ingenious methodology called the Nevius Plan (see sidebar on p. 34), the Northern Presbyterian Mission (U.S.A.) stressed a quick transition from mission leadership to self-government in the national churches, along with self-support and self-propagation. As a result, Koreans saw the new faith as one that respected them as a people—something they were desperate for in the wake of foreign takeovers, first from China and, in the early twentieth century, from Japan. They were consequently open to the message of Christ and saw its proponents as "libera-

tors" of the Korean people from their foreign taskmasters. This connection, which grew ever more tangible during the Japanese occupation and the Communist takeover as Christians stood up against persecution, remains indelibly imprinted on the Korean conscience—making, among other things, the Buddhists' exhortations about national culture and the supreme worth of the old religious ways sound hollow.

**Persecution.** Unique in Asia, Christianity came to a nation that embraced it as a redemptive message, not an alien and imperialistic intrusion. (In Korean history, colonialism has been Asiatic, not Western.) The symbolism was not lost on Korea's twentieth-century oppressors.

In attempting to impose its own culture over the 30-plus years it ruled Korea as a protectorate, Japan sought to eradicate Christian influence both directly through persecution and indirectly through accommodation. The most notable example of the latter was the so-called Shinto shrine controversy, which persisted through the Second World War. The Japanese asked that the Christian church (all religions, for that matter) incorporate the bowing down to a shrine as part of its regular worship. It was a political matter, the Japanese claimed, not a spiritual one. But not surprisingly, the matter became a test of faith, with the aftershocks still felt today. While the majority of conservative churches refused to go along with the Japanese order, a number of those churches "that did not bend a knee to Baal" eventually pulled out of the Presbyterian church (then only a single, united denomination) to form the Presbyterian Koryo denomination. Separatistic in lifestyle, it is today the third-largest Presbyterian group in Korea.

Han vividly remembers the Shinto controversy, as well as Japan's use of more forceful tactics. He himself was forbidden to preach for three years, "so I worked quietly with orphans and others in need"—a ministry Young Nak continues to this day. Then, following emancipation in 1945, he again took to the pulpit with the 27 believers that would later become Young Nak Presbyterian Church. But that initial manifestation was short-lived. The Communists who entered the North were less interested in accommodation than eradication, and widespread persecution of the church began.

It would probably be safe to say that nearly every one of the 40,000 who attend Young Nak has been affected by the Communist takeover. Those over 40 years of age are especially likely to have had a brother, sister, mother, or father either killed or, in essence, held hostage north of the 38th Parallel. Communications across the parallel are nearly impossible. Many have not heard from family members since 1953.

Thus, not unlike the Japanese persecution, the specter of totalitarianism has made the words *security*, *hope*, *freedom*, and *peace* a part of the Korean mindset. It is a passion. And in the

course of attaining and maintaining those realities, the Koreans have looked positively toward the "liberating" gospel of Jesus Christ.

### Inner strengths

When asked about the factors involved in Korea's church growth, Han (like most of those interviewed) repeatedly talks about the sum being greater than its parts: "We begin and end with the Holy Spirit." In between this divine dimension are the "supporting players": the outside influences of Western missions and political persecutions discussed above, and the inner strengths of Korea's "peculiar people."

It is the latter factor, of course—the distinctives that individual Koreans bring to the practice of their faith—that Americans can perhaps learn most from. Yet they are distinctives that say as much about who the Korean is culturally as they say about who he or she is spiritually. Quite clearly, the Korean culture readied the Korean people for the record spiritual harvest



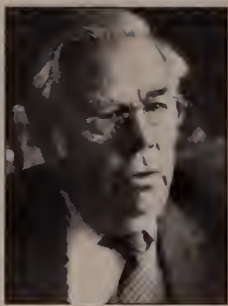
*Old and new: Buddhist reverence in an increasingly fast-food culture.*

currently being taken in.

**Given to prayer.** Even if one allows for a culture where Buddhist and shamanistic influences have perpetuated a respect for prayer, Korean Christianity seems to have built upon that respect, making the believer's prayer life an intense priority (see sidebar on page 37). Predawn prayer meetings have been a special feature of Korean church life since shortly after the first Protestant missionaries arrived. And more recently, influenced by the example of Paul Yonggi Cho and his "world's largest" Yoido Full Gospel Church, numerous "prayer mountain" retreats operate daily; and virtually all churches maintain a weekly all-night prayer meeting (usually on Friday).

**Respect for leadership.** Respect for scholarship, which can be traced to the ethics of Confucianism, is reflected in the high regard given to the trained Christian leader. Pastors are expected to





**Horace Underwood:** Grandson of one of the first Presbyterian missionaries to Korea, this gray-haired iconoclast fears the repercussions of a "mainline pull-out."

lead spiritually by being present at the daily pre-dawn prayer meetings and the all-night meetings, and by visiting the people on a regular schedule.

In short, the demands on leadership are enormous. And they do take their toll. Family time is usually a few stolen hours on a Sunday afternoon; and further study is practically out of the question. "The pastor who speaks 12 or 13 times a week doesn't have time to develop strong sermons," Jun Ho-Jin told us. The president of Pearson Theological College outside of Seoul said there is little time for meditation or preparation. "Generally," said Jin, "the pastor serves the church with his feet, not his head."

*Lay commitment.* Nevertheless, the amazing dedication of the people to "run the race" flat-out matches that demanded from their leaders. Indeed, without great commitment from the people, it is hard to see how the church would grow as it has. They have been trained to tithe, even to the point of great personal sacrifice. And they give of their time liberally, not only attend-

ing public church services, but gathering in groups of 10 or 12 for weekly cell meetings.

An essential element in the organization of most of Korea's churches (Protestant and, increasingly, Catholic), these neighborhood gatherings are an evangelistic cornerstone, and their success is undeniable. Following the "doubling principle" of basic mathematics, these cells are encouraged by pastors like Paul Cho to double every few years. Thus, according to Cho, 500,000 members in 50,000 cell groups will eventually expand to 1 million members in 100,000 cell groups—goals for 1990 that Cho has established for his Yoido church.

*Confrontational.* One Korean churchman in Chonju facetiously described his countrymen as "the Irish of the Orient." And Koreans are indeed confrontational, frank—unlike the more diplomatic Japanese. As a result, they are unafraid to talk to strangers and relatives about the Lord Jesus Christ. In the course of idle conversation, the question posed after commenting on the weather may well be, "Are you a Christian?"

## Nevius: Starting on the Right Foot

In 1934 my father, Samuel Austin Moffett, in whose territory the first quickening of Protestant church growth had broken out 40 years earlier, looked back over 50 years of Protestant missions in Korea and summed it all up in one memorable sentence. "For 50 years," my father said, "we have held up before these people the Word of God, and the Holy Spirit has done the rest."

Theologically speaking, Father's statement was right. But other peripheral factors were divinely used of God to bring about Korea's church explosion, beginning with a creative approach to missions.

In 1890 the Northern Presbyterian Mission (U.S.A.) adopted what was called "the Nevius method,"

named for a Princeton seminary graduate (and later missionary to China) who refined the famous "three-self principles" of mission strategy. It stressed a quick transition from mission leadership to self-government in the national churches, as well as self-support and self-propagation.

To these original emphases on ecclesiastical independence, lay evangelism, and self-reliant financial responsibility, the missionaries to Korea added a strong foundational program of Bible study through systematic winter and summer Bible classes—and not just for the leaders,

but for all believers. This, in turn, led to a widespread literacy campaign in the churches to ensure that all Christians could read the Bible.

Out of these Bible classes came the primary agents of the advance of the faith in Korea: not the foreign missionaries (though they did the early planting), and not even the national church leaders (though they were faithful evangelists and pastors)—but the laymen and laywomen of the Korean church.

The Nevius Plan, however, is not without its critics. Indeed, some of its severest critics have been Korean Christians themselves. The method has been accused, for example, of overemphasizing lay leadership and popular Bible study classes, thereby undercutting the development of mature critical judgment and broader theological perspectives in the professional leadership of the churches.

Whatever defects the method may have had, however, the one denomination that officially adopted the plan is the one that claims as adherents two-thirds of all the Protestants in Korea. ■



*An indigenous church: The first graduating class of Presbyterian Seminary of Korea, 1907.*

*By Samuel Hugh Moffett, professor emeritus of missions and ecumenics at Princeton Theological Seminary in Princeton, New Jersey.*



Moreover, with rapidly growing resources in personnel and funds, Koreans are committed to taking this evangelistic zeal overseas. Recognizing their responsibility to the unreached world, Korean churches have sent over 600 missionaries to locations throughout Asia as well as points West—most notably the United States.

A darker side of this trait is the role it plays in the Korean church's penchant for splitting apart. The aggressiveness of Koreans has led to multiple fractures, most based on personality conflicts rather than theological or doctrinal questions (unlike the Koryo split over the Shinto controversy). Presbyterians, by far the largest Protestant community, are also the most divided group, with 32 different denominations—5 large ones and 27 splinter groups. There are four divisions in Methodism, seven among Pentecostals, and four among Baptists.

And yet in much the same way that oppressive regimes historically have both hindered and fostered church growth, schisms have ironically done the same. "In Korea when churches split," says Samuel Moffett, "in an amazingly short time each side of the schism seems to be as large or larger than the sum total of the united body before division."

*Belief in the supernatural.* The animistic background of Korea furnishes the historical and cultural context for belief in demons, spirits, and spiritual powers. In the Korean church, a series of great revivals beginning in the early years of this century had a profound effect on the churches. Prayer for the sick, concert prayer by the people in public services, and an openness to the operation of the gifts of the Spirit mark virtually all the churches, regardless of denomination (see sidebar on p. 37).

Indeed, Korean Christians thrive on the supernatural power of the gospel and, perhaps more specifically, on the dramatic manifestations of that power. At Sung Rak Baptist Church, the largest Baptist church in Korea, "regular" encounters with the supernatural take on the form of physical healings, exorcisms, even resurrections. Church pastor and founder Kim Ki-Dong almost matter-of-factly describes such events as a logical (biblical?) outcome of what has become his own life verse, 1 John 3:8: "The reason the Son of God appeared was to destroy the devil's work."

Not surprisingly, then, Kim sees the work of signs and wonders against the forces of darkness as available to all who profess the name of Christ. "You too can cast out demons," he confidently exhorts his listeners. And to date, the over 15,000 who attend his church believe it.

Still, critics charge that obsession with the miraculous—culturally based or not—will make the gospel message sound escapist, rather than the answer to real problems in a real world. The "obsessed" church, say critics, may neither be in or of the world—but out of this world.



## SECTION TWO: The Two-edged Blessing

The culturally conditioned receptivity of the Korean people to the liberating message of Jesus Christ, and the high cost of discipleship during decades of political repression and persecution, have translated to record numbers attending Sunday services and coming to faith. But, say the faithful, these God-ordained, Holy Spirit-manipulated elements have also ignited an economic transformation nationwide, the extent of which the world has yet to fully see. This blessing, which has attached to it a "prosperity-gospel" concept coming from Korea's shamanistic thinking (which sees rewards as the primary motivation for serving the deities), looms ever larger in Korean Christian thought and theology. The reason for this is obvious. Korea is on an economic fast track. Its churches are burgeoning. God, therefore, must be blessing.

Few Koreans would deny outright this divine connection. Choi Soon-Young would certainly not deny it. As one of Korea's—Asia's—wealthiest businessmen, he has built buildings, bought a professional soccer franchise (the "Hallelujah" team), rescued a Christian university from financial ruin, and started (with one other family of four) and built a church that now claims over 4,000 members.

Nor would Kim Chang-In deny it. As pastor of Seoul's Chung Hyeon Presbyterian Church (the largest church in the Hapdong denomination), the eighth grade-educated Kim shepherds a flock of 12,000 whose gathering place consists of a multistoried school for missionary training, elaborate offices for the hundreds of workers on its staff, and a new, Gothic-style cathedral that, when completed, will cost over \$20 million—all on a piece of land considered worthless ten years ago.

Nor would the average layperson deny the financial impact of the divine hand—especially those living in Korea's urban centers. The church buildings in Seoul, Chonju, and Taegu are themselves a reflection of a boom prosperity. While not all boast the facilities of a Chung Hyeon, a Young Nak, or a Yoido Full Gospel, urban congregations are uniformly convinced that inevitable growth will lead to inevitable building: perhaps an elementary school or a

training center for missionaries, a home for unwed mothers or an elaborate church office center. Unlike the United States, where congregations as a rule anguish (and, at times, split) over building programs, Koreans approach building as an expression of God's greatness—and his blessing on a church that has kept the faith. But like the United States, in Korea, bigger is better.

Nevertheless, Choi, Kim, and others would admit to the social and theological dangers inherent in the handling of this economic blessing. The lessons of the Western church have not gone unnoticed—and its shortfalls are to be avoided.

A better understanding of stewardship is pivotal, according to Choi, who, from his mahogany-paneled office high above Seoul, told of his own church's financial commitment to both missions and social services to the poor. Part of that commitment, said Choi, goes to churches in Korea's countryside, where the nation's economic prosperity has yet to make much of an impact. Pastoral salaries in these modestly attended churches (a hundred congregants or less) are low, making the lure of the urban dollar almost irresistible. Consequently, getting well-trained pastors to take these outpost positions and survive spiritually, emotionally, and financially is a challenge with which the more affluent urban churches are increasingly wrestling. (At least one denomination, the Korean Evangelical Church, has developed a formal plan not only to send pastors to rural churches, but to provide enough financial assistance to make such assignments desirable.)

With up to 75 percent of the youthful population having no direct awareness of either the Japanese occupation or the Korean War, the persecution mindset that gave Korea its martyrs and a church on fire is fast giving way to a blatant materialism not unlike that which threatens the church in the West. Stewardship is important, and the Korean sense of commitment remains strong even among youth; and yet, having today what was only a dream yesterday (be that a home, a car, or simply the next meal) is increasingly challenging that commitment.

"The church is following the trend of social development rather than transforming it," a concerned Kim Myung-Hyuk told us. The general secretary of the Korean Evangelical Fellowship recounted the story of one police chief who sarcastically addressed a minister as "president," for, said Kim, "he was assisted by a number of secretaries, and equipped with a spacious, luxurious office complete with bed and bath.

"As a result," lamented Kim, "the [evangelical] church is losing reliability as well as respectability in the society."

The church may also stand to lose its integrity. Partly because of the influence of American Presbyterianism, which brought with it a high appreciation for scholarship and intellectual discipline, and partly because of the traditional

respect for the scholar, the Korean churches have outdone themselves in providing educational opportunities for their young. In turn, Christian universities, seminaries, and Bible institutes have contributed to the entire nation. However, the very thirst for learning (and, unfortunately, the status symbols of academia) seems to have opened the door in many institutions to processes that indicate spiritual and theological erosion. The older missionaries bemoan the weakening of the values the institutions were founded upon.

The materialistic ethic has also created obvious tensions between the mainline evangelical bodies (Presbyterian, Methodist, Holiness, Baptist) and the Pentecostal/charismatic components of the church who rely heavily upon the material blessings of a walk with Christ. Paul Cho, because of his enormous numeric success, is the object of special interest on this point. Along with a clear gospel message (he emphasizes the need for a personal commitment to Jesus Christ for the forgiveness of sins), he weekly features what appears to be a heavy dose of "blessing" theology: "Cast your financial crises on Jesus, and they will be resolved." While this theological debate between Cho and evangelical leaders seems to be clouded with personal elements that include a degree of jealousy (Cho, after all, does have half a million members), it appears that there is a need for encouraging more serious Pentecostal theology (see sidebar on page 41).

"[Korean] theology is very this-worldly," said Son Bong-Ho, professor of philosophy at Korea's prestigious Seoul National University. "We look for the blessing of this world. Very few can resist the temptation to teach health and wealth."

Reflecting on how far Korea has come since the dark days of the war, Son concluded: "At this time Korea is probably more optimistic than any country in the world. Thus our focus—the society's, the church's—is below."



### SECTION THREE: Political Questions, Religious Answers

In one sense, the current government under Gen. Chun Doo-Hwan also bemoans the church's penchant for things below. Certainly the number-one temporal issue on the minds and hearts of all



the churches this year has been the political future of the Korean republic. Across Korea, Christians are nearly unanimous in their dissatisfaction with the current regime. At the same time, however, they are perplexed by how best to display that dissatisfaction—beyond simply casting an anti-Chun vote in next month's presidential election.

The young, particularly the university students and even students in conservative seminaries, demonstrate their protest vocally and vividly. Older Christians, on the other hand, tend to be more restrained, remembering that the entire history of democracy in Korea is but 40 years old—and their national history is 5,000 years old. Yet what impresses and surprises the onlooker is the obvious fact that both old and young are concerned that they not destabilize the government to the point where North Korea takes advantage of the political turmoil. Thus, the almost orchestrated student demonstrations

are quite restrained—almost polite, when compared with American campus violence of the 1960s.

"There is no doubt that evangelical church leaders and students are as acutely concerned for the nation as the liberal churchmen," Lee Jong-Yun told *CT*. From his office on a prominent Chonju hill, the president of Jeonju University said, however, that the evangelical approach to addressing these concerns was through understanding, communication, and prayer, "rather than violence and demonstrations against the government."

According to Edward Dong of the political section of the U.S. Embassy in Seoul, the basis for antigovernment sentiment among Korean Christians and non-Christians alike has been the perception of Chun's administration being "both illegitimate and immoral."

On the first count, the so-called Seoul Spring—that is, Korea's readiness for full-fledged democ-



**Lee Jong-Yun:** Every Friday night this university president drives the 250 miles from Chonju to Seoul to assume his duties as senior pastor of a growing church.

## A Lot of Tired Prayer Warriors

You hear it once, you hear it a thousand times: The Koreans are people of prayer. And indeed they are. As one elder confessed between services at the Hallelujah Bible Church in Seoul, "*CT* will have to excuse me if I make little sense. I've been in prayer all weekend."

Predawn prayer sessions, all-night prayer meetings, and numerous prayer mountains call literally tens of thousands of people like this tired elder to seek God's face in a way and intensity little seen in the West. And it is this intensity, say the faithful, that has brought blessing to the church.

To quantify the specifics of Korea's penchant for prayer and fasting, the Korea Evangelical Fellowship surveyed 300 pastors about the prayer habits of their congregations. About 100 ministers responded.

### Daybreak prayer

One hundred percent of the ministers responding said they engage in daybreak prayer, with about 80 percent spending up to an hour in personal prayer following the corporate session. In most cases, the pastor (or in certain instances the assistant pastor) leads the prayer meeting, which usually begins between 4:30 and 5:00 A.M. About 10 percent of the congregation regularly attend, which means attendance of 250 to 300 is not unusual.

### All-night prayer

Fifty percent of the ministers said they engage in overnight prayer once a week, usually on Friday. Times for this all-church session, on the average,

range from 10:00 P.M. to 4:00 A.M. with upwards of 20 percent of a congregation attending. During the course of the evening, it is not uncommon for some from the congregation to leave and go up to a prayer mountain, where they then continue their often vocal supplications before God.

Among the multiple benefits of all-night prayer, said the ministers, are its spiritual impact on the person praying and the close spiritual fellowship developed in the early morning hours.

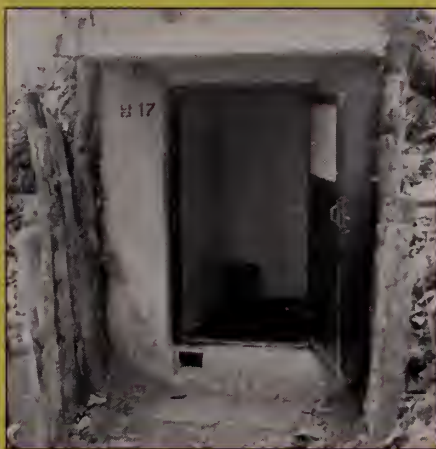
There were negatives cited

as well, however: the tendency to produce spiritual arrogance, and, not surprisingly, simple physical exhaustion.

### Fasting

Many ministers acknowledged they fasted, with a few reporting fasts of up to 40 days. The major reasons given for prayer and fasting were: (1) to cultivate a deeper faith; (2) to solve family problems; (3) to receive (for oneself or someone else) physical healing; and (4) to solve a problem. ■

*By Harold B. Smith and Kim Myung-Hyuk, general secretary of the Korea Evangelical Fellowship.*



*Cramped quarters: Spartan "prayer tower" on one of Korea's many prayer mountains.*





**Choi Soon-Young:** Christian businessman "blessed" with a portfolio that includes the "Hallelujah" soccer team and the tallest building in Asia.

racy—turned cold quickly when Chun inflicted press censorship and suppressed his critics (such as jailing opposition leader Kim Dae-Jung) shortly after his ascent to power by a coup in 1980. Exacerbating the illegitimacy question was the killing, also in 1980, of at least 200 (some claim 2,000) protesting students in Kwangju by government troops. While that incident is still shrouded in mystery (the question of why it ever happened has never been answered), the blame is squarely placed on Chun's shoulders.

As to the perceived immorality of the Chun administration, Dong said the Korean view of government is one of maintaining justice and morality. Chun has failed to keep this twofold purpose, said Dong; instead, he has gained great personal wealth as Korea's leader and given family members key government positions.

"The morality question is especially critical to

the church," Dong said. And indeed, it was the moral question that motivated the Catholic church in Korea to issue the Myondong Declaration (named after the Catholic cathedral in Seoul) earlier this year. It states that if the church is unable to resist Chun politically, "we can resist morally."

Needless to say, the government is watching this political morality play with intense interest. While the Roman Catholic Church and the politically liberal Protestant churches represented by the Korean National Council of Churches (made up of seven denominations) persist at being a daily nuisance to the Chun administration (demonstrations, head shavings, hunger strikes), it is the growing evangelical church that has the government particularly edgy. They know rightly that evangelical political influence would undeniably have an effect on what kind of re-

## To the North: Signs of Hope

It is a standard part of every church service: prayer for reunification, and for the Christian community in the North—or what's left of it.

Since the Communist takeover of the North following the Second World War, the government of Kim Il-Sung has methodically removed all evidences of religious faith and heritage. What was once a hotbed of Christian activity (with some cities, like the capital, Pyongyang, claiming a population of upwards of 75 percent Christian) is now a secularized state—with Kim and his family the objects of idolization and admiration once preserved for deity alone.

Thus far, attempts to contact individual Christians or take the gospel surreptitiously into the North have proven fruitless. Yet the passion to reawaken the church there remains strong. The prayers continue unabated; and some people, like Chung Hyeon's Kim Chang-In, are actively training missionaries in both Bible and basic survival techniques for that day when they will cross the 38th Parallel.

And that day may come soon, with the North opening its borders for the first time to host selected events for the 1988 Seoul Olympics. According to many who have prayed for just such an opening, this opportunity is but another indication that God may indeed be laying a groundwork for the return of his gospel to the

North. Other situations fueling South Korean optimism include: (1) A North Korean law requiring every home to have a radio. Done for propaganda purposes, the law nevertheless has

opened every home to Christian radio broadcasts coming from the South; and (2) The burgeoning Christian community in China. The Chinese are free to cross into North Korea (which borders Manchuria to the north); with some have come words of encouragement from the South, as well as Bibles and other Christian literature.

"My father wanted me to return to Pyongyang," Ro Bong-Rin told us, as he stood on a hill in the Demilitarized Zone. As he looked across the barbed wire into the North, he said, "He wanted me to establish a church. He wrote

that wish in my Bible.

"He made me promise I would."

Whether or not Ro will ever have the chance to keep that promise remains to be seen. But for the first time since the end of the Korean War, there are signs that his father's hope—indeed, the church's hope—will prove one day to be more than a pipe dream.

In the meantime, the church in the South continues to pray, confidently, expecting God to answer sooner than later. ■

*By Harold B. Smith.*



*Signs of hope: Looking into North Korea from the 38th Parallel.*



forms—indeed, what kind of government—Korea would have during this last year of Chun's administration and the initial days of a new government.

Thus, while offering religious freedom, the government has taken certain actions to limit both the number of NCC-related disruptions and the influx of Koreans increasingly making the evangelical churches a political voice to be reckoned with. All Christian radio stations, for example, are forbidden to report or comment on news; and the smell of the eye-searing pepper gas in front of Seoul's magnificent Myongdong Cathedral is a daily reminder that outside church grounds, the outspoken Catholic hierarchy is neither to be seen nor heard.

Two other actions raising evangelical outcries (and prompting evangelicals to take a more critical view of the government) were a proposed change in the Christian day of rest and a nationwide promotion of Dangun worship. The former concerned a 1985 order to the three branches of the armed forces to change the Sunday holiday to Thursday or Friday for the sake of "national security." The latter objection concerned the mythical ancestor of the Korean people, Dangun, whose worship was promoted by Chun to encourage nationalism—and, according to many church leaders, throw confusion into the church.

Neither move has gone beyond the initial recommendation stage, but both, along with the more recent accusations of human rights violations and the on-again, off-again promises to initiate constitutional reforms, have proven to be the catalysts for the church confronting its own relationship to the political process. Yet unlike the more combative stance of the Religious Right in America, the evangelical church in Korea is not so much interested in taking over the reins of power as they are making Christ relevant to a nation facing its most critical hour.

### How should we then influence?

Moon Tong-Hwan is a revered Presbyterian, a respected scholar, and one of the more outspoken activists opposing the Chun regime. His social conscience has meant imprisonment. His theology means never giving up.

Moon is one of the refiners of Minjung "people" theology—a liberation theology of the poor. Emphasizing freedom from political, social, and economic bondage, it is not unlike the liberation theology of Gustavo Gutiérrez. The theological starting point for both systems is the belief in the structural nature of evil, as evidenced in oppression and exploitation. Moreover, both systems believe the mission of the church is to liberate the oppressed.

In Moon is the emotional yet rationally intense passion that Minjung's followers apply to an agenda that calls for the ouster of Chun, free elections, and full democracy—now. Use of vio-

lence to meet that agenda is condemned. Passive resistance, condoned. "It's the dictator who uses violence," says Moon, "not us."

Either methodology is anathema to the majority of Korea's Protestants, who question any talk of "resistance," decry Minjung's overemphasis on the social over against the spiritual, and wince at the theology's socialist overtones. Ko-



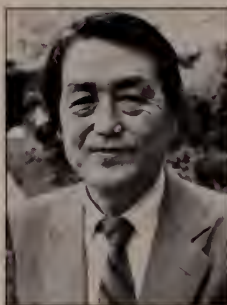
*On cue: Students and riot police take their positions in front of Yonsei University.*

rea's strong inoculation against Marxism makes talk of the poor rising up in revolt less than popular rhetoric.

"The students and pastors influenced by Minjung theology interpret society from the perspective of rich-poor and oppressor-oppressed relationships," said Jeonju University's Lee. "However, Jesus' chief concern was the kingdom of God and his righteousness on earth as it is in heaven."

"The church's priority is evangelism, and the churches should encourage Christians to pray for the establishment of a responsible society and provide advice and counseling to government officials, particularly in moral and spiritual issues."

Lee's position is clearly the starting point from which the majority of Korea's evangelical Christians are attempting to build their church-state understanding. Speaking truth and changing hearts is their twofold emphasis, an emphasis the Korean Evangelical Fellowship articulated in a landmark paper entitled "Human Rights in Korea." In it, KEF general secretary Kim Myung-Hyuk set apart the evangelical methodology



**Moon Tong-Hwan:**  
His social conscience has meant imprisonment. His theology means never giving up.

from that of Minjung by stating:

- "Our first priority and prayer [is] to initiate a widespread Bible-based evangelical movement and a holy lifestyle in the Korean Church where the secularized world view and lifestyle are epidemic."

- "The church's involvement in politics and becoming a political body is wrong because it is an arrogation of the church's proper role."

- "Even though the church should not be directly involved in politics, we Christians should help actualize the Christian ideal of life in our given situation by actively engaging ourselves in political, social, and economic activities. We are to renew our vision of Christianity as having both a historical and culture-transforming dimension as well as a supernatural and eschatological dimension."

- "We agree that it is advocating an extreme theocracy to insist upon only the implementation of Christian beliefs in a modern pluralistic society and political system. Nevertheless, it is wrong to politicize Christianity by reducing it to civil religion or nationalism in order to use it as a driving force in politics or social movements."

- "Change by violence or revolution should never be repeated again. A just and equal society can only be established by peaceful means and moral persuasion."



#### SECTION FOUR: Youth Wanting a Mission

"If you believe in Christ and live for him—imitate him—society will change."

To Lee Won-Sul, as to a growing number of concerned Christians, this statement of faith is by no means an excuse to withdraw from political entanglements. It is, instead, the effectual means by which political structures can—and will—change. But even with 25 percent of the nation Christian, that change has come slowly—and not fast enough for the growing student population that wants democracy now.

On the campus of Han Nam University in Taejon, where Lee serves as president, and on university, college, and seminary campuses across Korea, student restlessness has meant months of political rhetoric, antigovernment singing (a traditional form for voicing displeasure), and, of course, daily demonstrations.

Unlike the student marches characterizing the Vietnam War years, Korea's antigovernment demonstrations appear more formal, less spontaneous. An afternoon at Yonsei University in Seoul offers a case in point.

About 500 armed troops have been assigned residence at the main campus gate. No one looks particularly concerned or perturbed—only bored, with most content to walk in circles until their services are needed. Inside the gates, all appears normal: book-laden students going to classes, boyfriends and girlfriends holding hands.

Then, around 3 P.M., it happens. Almost on cue, troops and students take their places. The "stage" where the action will take place includes the gate and the adjoining city street, which is closed to traffic. Government troops, now in riot gear and looking like 50 or more Darth Vader clones, raise high a protective netting, a wall separating and protecting them from student abuse.

As for the students, they are less regimented, of course, but approach their opposition as one, armed with rocks, bottles, and more than a few Molotov cocktails.

Within ten minutes, the actors are in place and the political drama begins. Missiles fly. The netting is hit. The troops stand their ground. There is a perceptible reserve on both sides. The students seem content not to rush the fencing; the troops seem content to wait.

After another ten minutes, however, a second line of Darth Vaders emerges, carrying rifles loaded with foreboding canisters: pepper gas. After six or seven fusillades, the crowd disperses. The road is cleaned of debris. And everything returns to "normal"—save for the fact that the students now walk away from the gate holding handkerchiefs over their noses to avoid breathing in the irritating fumes.

"Demonstrations are the growing pains of our nation," philosophized Lee Jong-Yun in Chonju, who sees marching for reforms as but another step toward Korea becoming a full democracy, complete with the freedoms of press and expression. But the demonstrations are also the spiritual growing pains of a population still clearly interested in religion, yet wondering how faith—any faith—plays into the political scheme of things.

At Korea's "Harvard," Seoul National University, for example, Christian students are caught between the biblical mandate to be "peacemakers" and the political initiative to actively take a stand against a government perceived to be immoral: What, in effect, does Christlikeness mean in the face of a less than ideal government?

"The passive majority of students sympathizes with the active minority," observed Seoul National's Son Bong-Ho. But, says Son, most evangelical students do not have the courage to stand against them. "Radical students," he continued, "are both antigovernment and anticapitalist."



## Presbyterian, Pentecostal—or Both?

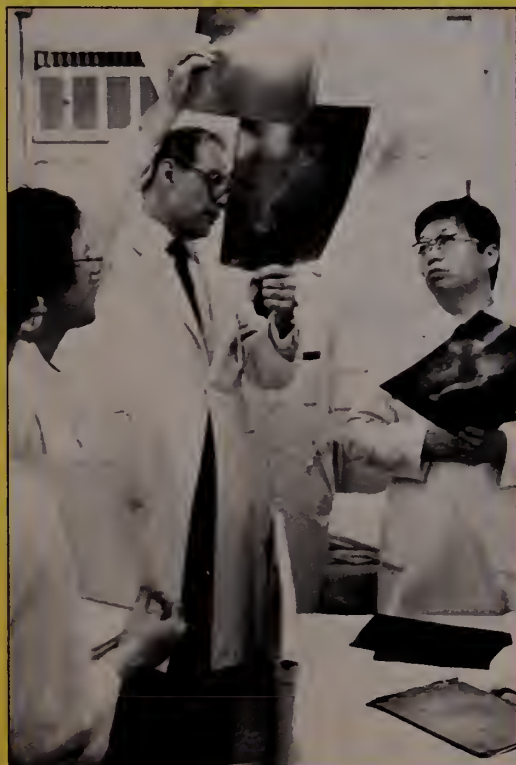
Pentecostalism is alive and thriving in Korea—so much so, in fact, that the typical Korean Presbyterian could almost pass for Pentecostal. Indeed, Western visitors find it strange to hear the murmurs (even shouts) of collective, audible prayer in “staid” Presbyterian congregations throughout Korea.

The pastors of some of these churches have had difficulty relating to this charismatic activity. The products of Korea’s vast and sophisticated university and seminary opportunities, these men tend to be influenced more by intellectual analysis than by the more supernatural aspects of the charismatic movement. Still, the “Holy Spirit infatuation” of their largely working-class congregants has forced pastors and theologians alike to investigate anew the doctrine of the Holy Spirit and his role in the life of the believer.

Beyond this local church dichotomy, however, are the larger tensions between Pentecostals and the evangelical community in general. These tensions are due, in part, to the tremendous numeric success of “full gospel” churches like that of Paul Yonggi Cho. Charges of “sheep stealing” have become almost commonplace as non-Pentecostal churches lose members to Cho and others.

But apart from these petty jealousies lies the more serious question of the theological integrity—or lack thereof—of the message proclaimed from some Pentecostal pulpits. One prominent

*Healing: Presbyterian missionary Dr. David Seel brings technology to the public health.*



Pentecostal leader, for example, advocates a “fivefold gospel,” adding to the more traditional themes of salvation, healing, baptism in the Spirit, and the imminent return of Christ a fifth article of faith: “blessing.” This has apparent



*Healing: In search of signs and wonders at Yoido Full Gospel Church.*

pragmatic appeal to the burgeoning business class in Korea, as well as to the working people who aspire to material prosperity. Critics, however, complain that this has syncretistic overtones—Christian teaching laced with Confucian values.

These concerns over the alleged aberrations in Korean Pentecostalism, while demanding our attention, should nevertheless be put into perspective. The Pentecostal component of Korean Christianity is young, having a history largely compressed into the post-World War II generation. And most of the early Pentecostal pioneers have been theologically untrained. Perhaps some of the innovative practices initiated by men such as Paul Cho have come into being precisely because these pioneers were largely self-taught. Untrained leadership often promotes currently popular notions out of well-meaning, albeit pragmatic, considerations. This, in turn, has led to a degree of theological pragmatism.

Restraint is needed on both sides—a willingness among non-Pentecostal evangelicals to give time for the maturing of Pentecostal theology in Korea; and a teachable spirit on the part of Korean Pentecostals. The Pentecostal movement is at a point in its maturation where it should accept responsibility for the implications of the message it promulgates. ■

*By William W. Menzies, professor of theology at Evangel College in Springfield, Missouri.*

The majority of students, however, are the former, not the latter."

Students from an InterVarsity chapter at Seoul National agree.

"We want democracy," said one senior, "we don't want to lose what freedoms we already have. Nor is violence a means to that freedom."

Korean students appear, then, at least on the surface, to be less radical than media accounts would imply. There is a clear sense that while the current government must be reformed, there is little false idealism promoting communism as a "solid alternative." Results of a survey to determine the political attitudes of students on Yonsei's campus showed that students have a generally negative attitude toward the social situation in the Communist North. Moreover, while sentiment toward the United States is mildly negative, that toward the USSR is clearly negative, as that country is perceived to be the primary reason for the North-South split.

"We have more freedom than in North Korea," an observer of the student rioting said in Taegu.

"The students must remember that."

From all indications, they do. And that is good news for the socio-political health of the nation, of course, but only if the government does not test student patience to its limits: Some are concerned that Chun—or his successor—will cry "communism" one time too many.

It is also good news for the church. For while the younger generation's head knowledge of the Communist takeover can never surpass the heart knowledge of those who suffered firsthand, it should, nevertheless, serve to remind the Christian young of what faithfulness to the Cross cost the saints only a short time ago. It is a testimony of triumph that continues to bridge the growing generation gap.

This is not to imply that the next generation is solidly in the church. Granted, the passion to find some meaning to life is still very much on the minds of today's students. And at Yonsei, the majority of students surveyed in a poll on religion expressed the opinion that religion is necessary because of the fear of Korea's unknown

## Playing for God

Kim Duk-Soo will never forget November 20, 1950. That was the day Communist troops found him hiding with his father in a root cellar.

Kim, now the administrator of Presbyterian Hospital in Taegu, has difficulty telling his story. He is not alone. Hundreds of thousands of Christians made up the human wave escaping the North for the free South. And each has a similar story of deliverance from a regime opposed to religion.

"When we heard the soldiers coming, I was sure we would be killed," says Kim, his eyes filling with tears. "My Daddy told me we could not tell a lie to save our lives."

Kim's father had pastored the same church for 42 years. He had helped his wife hide their children by covering them with rice bags and dirt. But after two days of hiding, Kim uncovered himself. Just then, Communist troops approached the house. Kim and his father ran to the back yard and hid in the root cellar.

"I told God I would serve him all my life if I got out of the root cellar alive."

The soldiers found Kim and his father and took them off to a makeshift prison. They were to be executed the next morning. That evening, a captain approached Kim. "Are you a Christian?"

he asked. For a fleeting moment, life for a lie seemed the only logical way to go. But the young boy remembered his father's instruction. "I am a Christian," Kim said. The captain drew closer, and whispered, "I am a Christian too. I used to be a Sunday school teacher before the war. You must escape tonight. I will help you." Kim fled that night, having to leave his father under heavy guard awaiting his eventual death.

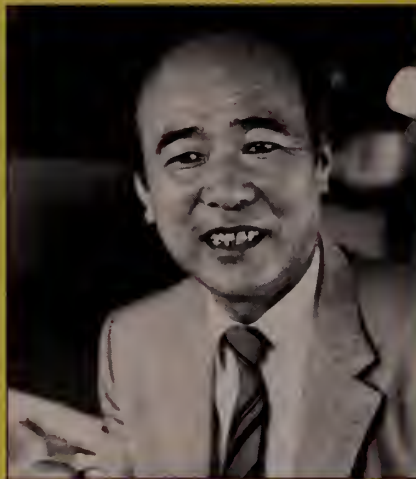
The young Kim reached an American army base, and while "hanging around" there discovered an organ and began teaching himself to play. An American he remembers only as Captain Shoemaker learned of his musical interests and ordered a spin-

et from the States. For the next ten years, Kim played that organ for chapel services at the base.

\* \* \*

It is Mother's Day at First Presbyterian in Taegu. "A Mighty Fortress" reverberates from 2,000 Korean voices. As he has done for 30 years, Kim plays the organ. "I should have been killed after the Communists found me, but God sent that Christian guard to help me escape. When I play the organ at church, I am doing it for God." ■

By Lyn Cryderman.

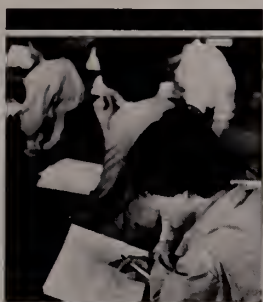


Kim Duk-Soo: The truth set him free.



future. But the church's inability (or apathy) to clearly bring its message to bear on those visceral political questions filling youthful minds may alienate the next generation and, in turn, jeopardize the future effectiveness of the church.

"When religious leaders speak out," said one Catholic student, "we will listen."



### SECTION FIVE: The Next Century

Reaching out to these students—as Korea's stability and the church's hope—remains the inbred desire of Horace Underwood, an assistant to the president at Yonsei University. The third Underwood to call Korea home in service to Jesus Christ (his grandfather was the first ordained Presbyterian missionary to Korea, and founder of Yonsei), the gray-haired iconoclast speaks with the precision of a Christian educator and a passion sparked by his enormous missionary heart.

Education was a part of the missionary master plan for moving Korea into the twentieth century and giving it—and its Christian church—solid leadership. As early as 1908, missionaries could write that "We are in the midst of an educational revolution. So strong has been the leadership of the church that . . . the course of study used in Christian schools has been the pattern for unbelievers' schools as well."

Moreover, it was an education open to everyone—men and women. Christianity, in effect, shattered class barriers and liberated women from the restraints of a male-dominated culture. Thus, says Samuel Moffett, "It is no accident that the world's largest women's college [Ehwa University] is in Korea, and that it is a Christian institution."

However, since coming to Yonsei, Underwood has seen the complexion of that Christian commitment to, and influence on, education subtly change. At his university (as at other church-affiliated schools), reduction of compulsory chapels, erosion of a commitment to Christian faculty, and an increasingly permissive spirit on campus have softened, to some extent, the school's spiritual commitment. "Perhaps it's inevitable," Underwood surmises, thinking of the fate of Harvard, Yale, and the other pillars of higher education set into motion by men of faith. But on

deeper reflection, he sees a weakening commitment to missions on the part of certain Western denominations as, in turn, contributing to the potential weakening of both church-related schools and the church generally.

Increasingly, the Presbyterian Church in America (along with the United Methodist Church) seems intent on ending its 100-year "mission relationship" with the Korean church as quickly as possible. The primary reason given for this radical decision—which includes cutting back the number of missionaries as well as the amount of financial support given—is simply that the need no longer exists: The church, after all, has exploded. However, there are two other factors recognized by seasoned missionaries as operating in this decisive cutback: first, the tendency among the liberal groups in the States toward universalism theologically, in which other cultural religions are accepted or incorporated into Christian doctrine, thereby blurring the uniqueness of the Christian message; and second, the rapid erosion of financial support in the United States among these groups for foreign missions. Underwood and others (like Howard Moffett in Taegu and David Seel in Chonju) fear that the exodus from mission-started schools and medical centers, for example, may prove premature, jeopardizing the original purposes—even the ongoing existence—of these institutions.

"The national churches here have not materially supported institutions such as schools and hospitals," explained Underwood. "They tend to look at the university, for example, as a hotbed of power and prestige, rather than a 'ministry' needing their support."

As to the shortfall of missionaries working side by side with nationals, Underwood agrees with the missionary vision set forth in the Nevius Plan—that is, replace a missionary with a Korean. But, said Underwood, Koreans themselves are looking for "support staff" from the West, something the mainline groups are not willing to supply.

"The ironic thing," explained Underwood, "is that half the presbyteries here have asked for missionaries, but their requests have been denied. Clearly, the church back in the States is intent on carrying out its own program rather than meeting the needs here."

By sharp contrast, the Southern Baptists—relative newcomers to the peninsula—already have 135 missionaries on the field and plan to increase that number indefinitely at the fastest-possible absorption rate. They are working on the assumption of a "partnership" principle, in which the missionary can continue to play a supportive role to the emerging church. And Overseas Missions Society (oms) has already achieved such a partnership with the Korean Evangelical Church, the third-largest denomination in Korea and a group birthed by oms.

According to Underwood, such a partnership



**Kim Ki-Dong:**  
"You too can cast out demons," he confidently exhorts his listeners. And the 15,000 who attend his church believe it.





*The Seoul rush: Will church growth keep up with a changing culture?*

is absolutely essential, whether the context is a local church or a major university. "All churches have blind spots," philosophizes Underwood. "They can help us, we can help them." It is an arrangement, seemingly, that would work to improve both churches: giving them trained leaders; insuring a future based on sound scholarship and spiritual commitment. It is little wonder, then, that Horace Underwood and his contemporaries are so reticent to see it slip away.

\* \* \*

When the Presbyterian Church in Korea celebrated its one-hundredth anniversary in 1984, one million Koreans gathered along an enormous cement strip known as Yoido Plaza to worship and give thanks to God, and to witness the passage of this "miracle" out of adolescence.

Entering adulthood—strong and idealistic—the Korean church today eagerly awaits its destiny. Already it has established fast-growing congregations here in the United States; and it has taken upon itself the task to evangelize Asia—even daring (in the case of Paul Cho) to claim a goal of reaching 10 million Japanese for Christ by the year 2000.

But the church, as strong and vibrant as it is, is only a young adult, and as such it faces head-on the distractions that threaten to take it away

from its first love. Over 60 church leaders articulated those distractions to us (many of the more problematic are recounted here), and together they admitted that youthful idealism has meant the church is only now beginning to take those challenges seriously.

Regrettably, the pullout of the mainline church missionaries—those whose legacy is the dynamic Korean church of today—means that new support persons will be needed to model spiritual fidelity for the young-adult church in the wake of the surrounding secularism, materialism, and growing political influence. Fortunately, those workers are coming—but they are perhaps not arriving as fast as the Koreans themselves would want: along with the numeric success has come the false assumption that all is well.

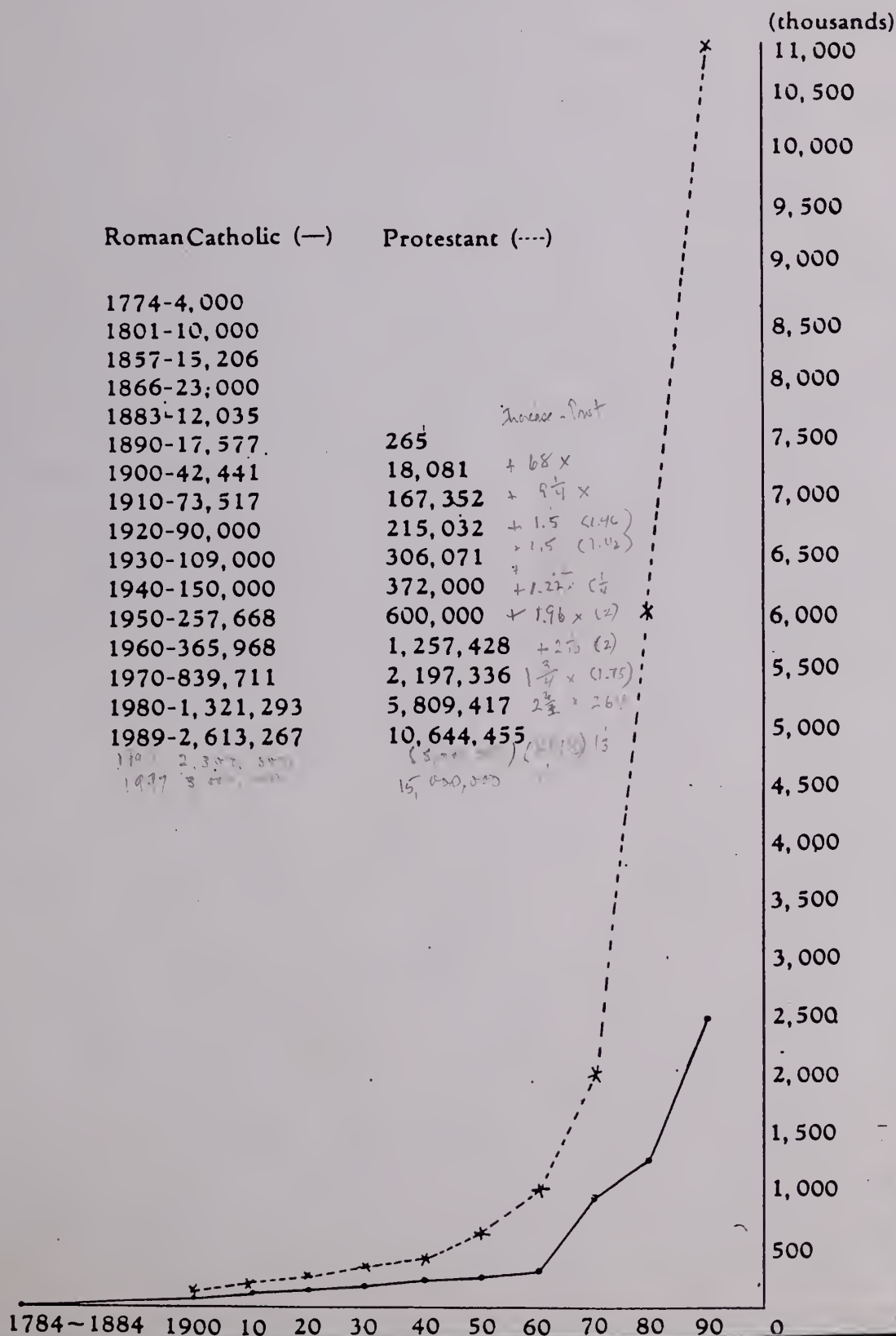
Still, the Korean church is an astounding, heaven-sent mystery. The crush of the crowds on Sunday morning, the one-on-one evangelism, those red neon crosses—all denote a movement of God's Holy Spirit that we in the West would do well to heed. Says Samuel Moffett: "Even the most secular of historians must admit at times to the mystery in history, and the church historian, mindful that the more decisive areas of Christian growth are beyond the reach of statistics, finds himself [when discussing Korea] quoting Scripture: 'I [Paul] planted, Apollos watered, but God gave the growth' " (1 Cor. 3:6). ■

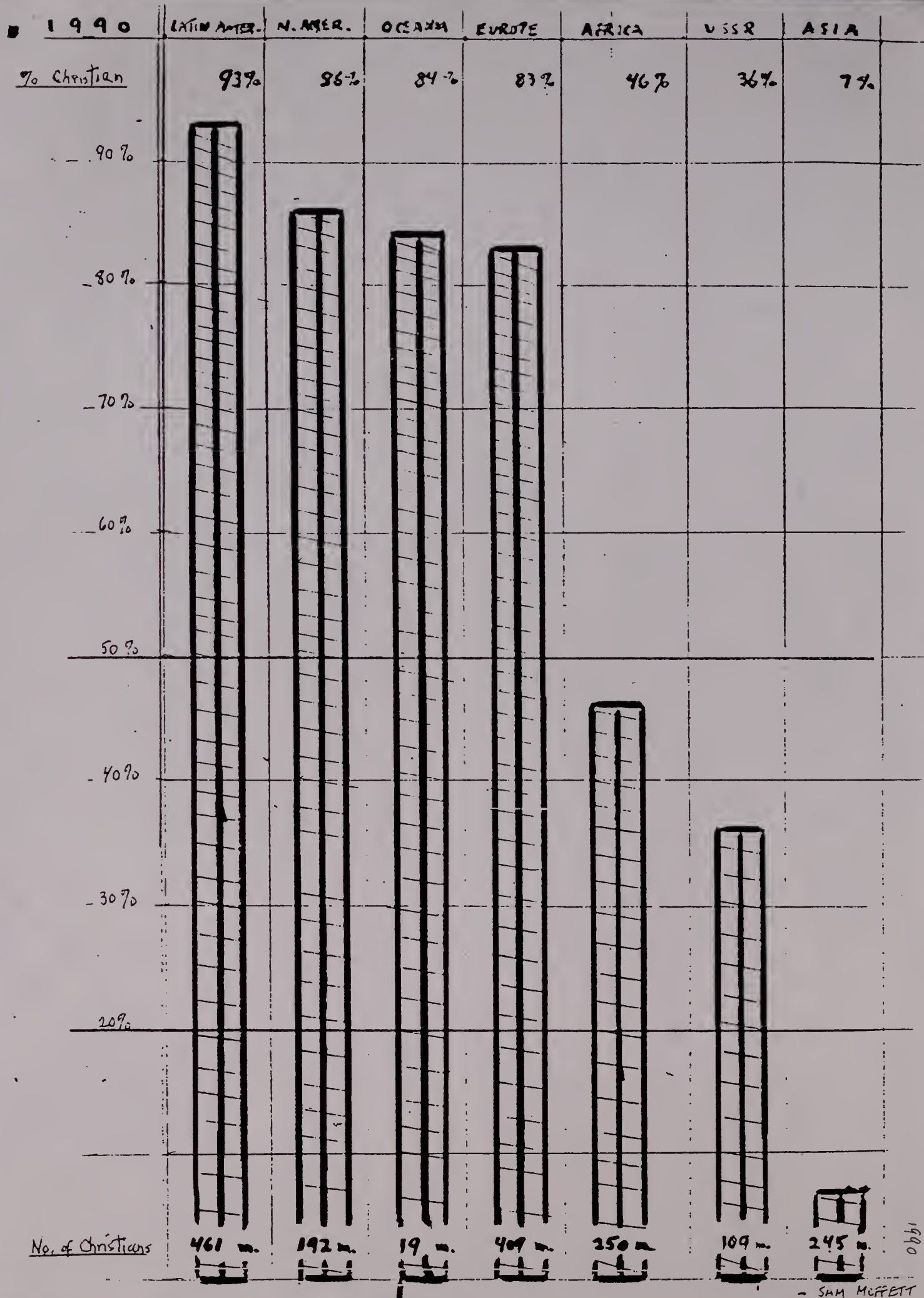
Martin Nelson, "A Critique of Korean Church Growth (1975-1989)"

Note % increase

situation changes before the book is printed. However such reports can indicate trends which can be analyzed and give helpful insights for future evangelism and church growth. I want to share

### Chart for Korean Church Growth (1784-1990)







May 9, 1991

CENTER FOR WORLD MISSION  
Presbyterian College and Theological Seminary



장로회신학대학  
세계선교원

Dear Dr. & Mrs. Moffett,

Greetings in the name of our Lord.  
Please forgive me for delaying to write you.  
We are adjusting to the busy life in Seoul.

As I told you in Princeton, there are at least 63 different Presbyterian churches in Korea today. This information is probably interesting to you.  
May God bless you all!

Sincerely in Christ,  
Jung Woon Suh

P.S.

There are 63 Presby. Churches. 한국의 종교

문화공보부 중무국 편집, 1989년 2월 PP. 165-216.

Ministry of Interculture. ed., Religions in Korea.  
Feb. 1989. PP. 165-216.

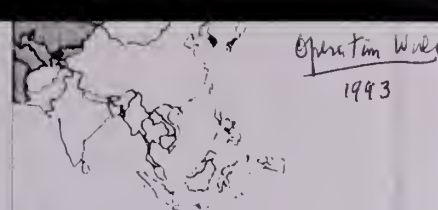
## STATUS OF GLOBAL MISSION, 1992, IN CONTEXT OF 20TH CENTURY

Year:	1900	1970	1980	1992	2000
<b>WORLD POPULATION</b>					
1. Total population	1,619,886,800	3,610,034,000	4,373,917,500	5,480,851,000	6,251,055,000
2. Urban dwellers	232,694,900	1,354,237,000	1,797,479,000	2,386,947,000	2,916,501,000
3. Rural dwellers	1,387,191,900	2,255,797,000	2,576,438,500	3,093,904,000	3,334,554,000
4. Adult population	1,025,938,000	2,245,227,300	2,698,396,900	3,356,968,000	3,808,564,300
5. Literates	286,705,000	1,437,761,900	1,774,002,700	2,306,713,000	2,697,595,100
6. Nonliterates	739,233,000	807,465,400	924,394,200	1,050,255,000	1,110,969,200
<b>WORLWIOE EXPANSION OF CITIES</b>					
7. Metropolises (over 100,000 population)	400	2,400	2,700	3,580	4,200
8. Megacities (over 1 million population)	20	161	227	350	433
<b>WORLD POPULATION BY RELIGION</b>					
9. Christians (total all kinds) (= World C)	558,056,300	1,216,579,400	1,432,686,500	1,833,022,000	2,130,000,000
10. Muslims	200,102,200	550,919,000	722,956,500	988,004,000	1,200,653,000
11. Nonreligious	2,923,300	543,065,300	715,901,400	897,520,000	1,021,888,400
12. Hindus	203,033,300	465,784,800	582,749,900	736,127,000	859,252,300
13. Buddhists	127,159,000	231,672,200	273,715,600	330,498,000	359,092,100
14. Athiests	225,600	165,288,500	195,119,400	238,968,000	262,447,600
15. New-Religionists	5,910,000	76,443,100	96,021,800	121,724,000	138,263,800
16. Tribal religionists	106,339,600	88,077,400	89,963,500	99,646,000	100,535,900
17. Sikhs	2,960,600	10,612,200	14,244,400	19,289,000	23,831,700
18. Jews	12,269,800	15,185,900	16,938,200	18,011,000	19,173,600
19. Non-Christians (= Worlds A and B)	1,061,830,500	2,393,455,000	2,941,231,000	3,647,828,000	4,121,055,000
<b>GLOBAL CHRISTIANITY</b>					
20. Total Christians as % of world (= World C)	34.4	33.7	32.8	33.4	34.1
21. Affiliated church members	521,563,200	1,131,809,600	1,323,389,700	1,692,466,000	1,967,000,000
22. Prachsing Christians	469,259,800	884,021,800	1,018,355,300	1,243,235,000	1,377,000,000
23. Pentecostals/Charismatics	3,700,000	72,600,000	158,000,000	410,626,000	562,526,000
24. Crypto-Christians (secret believers)	3,572,400	55,699,700	70,395,000	143,069,000	176,208,000
25. Average Christian martyrs per year	35,600	230,000	270,000	308,000	500,000
<b>MEMBERSHIP BY ECCLESIASTICAL BLOC</b>					
26. Anglicans	30,573,700	47,557,000	49,804,000	55,264,000	61,037,000
27. Catholics (non-Roman)	276,000	3,134,400	3,439,400	3,925,000	4,334,000
28. Marginal Protestants	927,600	10,830,200	14,077,500	19,441,000	24,106,000
29. Nonwhite indigenous Christians	7,743,100	58,702,000	82,181,100	155,879,000	204,100,000
30. Orthodox	115,898,700	143,402,500	160,737,900	183,577,000	199,819,000
31. Protestants	103,056,700	233,424,200	262,157,600	336,592,000	386,000,000
32. Roman Catholics	266,419,400	672,319,100	802,660,000	998,906,000	1,144,000,000
<b>MEMBERSHIP BY CONTINENT</b>					
33. Afncu	8,756,400	115,924,200	164,571,000	249,626,000	323,914,900
34. East Asia	1,763,000	10,050,200	16,149,600	93,165,000	128,000,000
35. Europe	273,788,400	397,108,400	403,177,600	409,004,000	411,448,700
36. Latin America	60,025,100	262,027,800	340,978,600	461,057,000	555,486,000
37. Northern America	59,569,700	169,246,900	178,892,500	191,821,000	201,265,200
38. Oceania	4,311,400	14,669,400	16,160,600	18,819,000	21,361,500
39. South Asia	16,347,200	76,770,200	106,733,200	151,636,000	185,476,700
40. USSR	97,002,000	86,012,300	96,726,500	109,712,000	118,101,000
<b>CHRISTIAN ORGANIZATIONS</b>					
41. Service agencies	1,500	14,100	17,500	21,600	24,000
42. Foreign-mission sending agencies	600	2,200	3,100	4,100	4,800
43. Institutions	9,500	80,500	9,100	99,900	103,000
<b>CHRISTIAN WORKERS</b>					
44. Nationals (all denominations)	1,050,000	2,350,000	2,950,000	4,038,000	4,500,000
45. Pentecostal/Charismatic national workers	2,000	237,300	420,000	974,000	1,133,000
46. Aliens (foreign missionaries)	62,000	240,000	249,000	295,000	400,000
47. Pentecostal/Charismatic foreign missionaries	100	3,790	34,600	102,000	167,000
<b>CHRISTIAN FINANCE (in U.S. \$, per year)</b>					
48. Personal income of church members	270 billion	4,100 billion	5,878 billion	9,696 billion	12,700 billion
49. Personal income of Pentecostals/Charismatics	250,000,000	157 billion	395 billion	1,114 billion	1,550 billion
50. Giving to Christian causes	8 billion	70 billion	100.3 billion	169 billion	220 billion



# Korea (South)

(Republic of Korea)



**Area** 99,200 sq.km. Southern half of Korean peninsula. Mountainous; only 22% is arable.

Population	Ann. Gr.	Density
1990 43,520,000	0.98 %	440/sq.km
1995 44,851,000	0.80 %	452/sq.km

**Peoples:** One of world's most ethnically homogeneous nations.

**Korean** 99.8%. An ancient and cultured nation.

**Other** 0.2%. US military and Chinese (24,000).

**Literacy** 92%. **Official language:** Korean.

**Capital:** Seoul 10,918,000. Other major cities: Pusan 4,360,000; Taegu 2,286,000; Incheon 1,728,000; Kwangju 1,234,000; Taejon 1,085,000. Urbanization 47%.

**Economy:** Rapid industrialization and growth since the Korean War. One of the four East Asian "dragons" – the powerful export-oriented nations, with a wide range of sophisticated industries. Unemployment 3%. Public debt/person \$493. Income/person \$5,569 (26% of USA).

**Politics:** For centuries, Korea was the "Hermit Kingdom". The attitudes and politics of Koreans have been moulded by the Japanese occupation (1910–1945), the Russian-imposed division of Korea (1945–48) and the devastating Korean War (1950–1953). Strong military-civilian governments held power from 1950 until 1988, when public unrest led to constitutional change and a more open multi-party democracy. The first civilian president in 32 years was elected in 1992.

**Religion:** There is complete religious freedom. The government has been favourable to Christianity, seeing this as an ideological bulwark against the Communist threat. There is wide variation between government census returns and membership claims by religious groups themselves (represented, respectively, by the two figures listed in parentheses). The first figures are synthesized from a number of sources.

**Non-religious/other** 20%.

**Buddhist** 27.7% (19.1%–47%). Strong until 15th century, and with post-war resurgence.

**New religions** 5.7% (0.8%–15%). Several hundred new syncretic religions, most of recent origin.

**Shamanist** 10%. Few openly claim to be followers of the ancient religion of Korea, but its influence is widespread.

**Confucianist** 1.2% (1.0%–24.3%). Official religion until 1910. Both Buddhism and Confucianism have made a deep impact on Korean culture.

**Muslim** 0.06%. **Baha'i** 0.05%.

**Christian** 35.3% (19.8%–43.6%). Affil 34.4%. Growth 5.7%.

**Protestant** 27.1%. Growth 6%.

Church	Cong	Members	Affiliated
Presb Ch of K (Haptong)	4,561	772,000	1,930,596
Presb Ch of K (Tonghap)	5,100	830,000	1,660,248
K Methodist Chs (4)	3,507	503,000	1,048,260
Jesus Assemb. of God	800	400,000	1,000,000
Korea Evang Ch	1,623	301,000	601,801
Korea Baptist Conv	1,740	176,661	556,840
Presby Ch (Reformed)	901	171,000	427,943
Jesus Korean Hol Ch	618	121,408	362,346
G Assembly of Presb Chs in Korea (BoSu)	972	140,000	310,111
Presb Ch in ROK (Hankuk)	1,140	126,000	285,350
Korea Assemb. of God	450	74,200	185,480
Presb Ch of K (Kosin)	1,101	71,500	178,853
Ch of God of Prophecy	88	24,600	123,223
Assoc of Chr Chs	309	56,800	103,265
All other (171)	15,075	1,292,538	3,031,457
Denominations (188)	37,985	5,060,707	11,805,773
Evangelicals 21.1% of pop		3,818,000	9,188,000
Pentecostal/charis 4.5%		743,000	1,860,000

Missionaries:

to Korea 409 (1:106,000 people) in 49 agencies.

from Korea 2,237 (1:5,200 Protestants) in 80 agencies  
1,966frn 1,820xcul 417dom. (Recent research indicates 2,956 missionaries overseas by 1992).

**Roman Catholic** 6%. Affil 5.6%. Growth 4.8%.

Catholic Ch	2,950	1,360,000	2,423,181
Charismatic		21,000	36,000

Missionaries:

to Korea 665 (1,65,000 people).

from Korea 211 (1:11,400 Catholics).

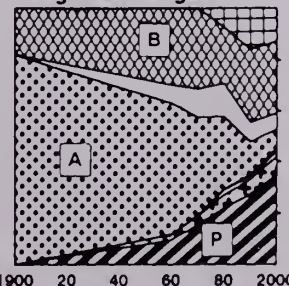
**Foreign Marginal** 0.6%. Affil 0.6%. Growth 13.6%.

Jehovah's Witnesses	1,055	62,193	138,000
Mormons	146	50,000	105,133
All groups (8)	1,201	115,793	255,133

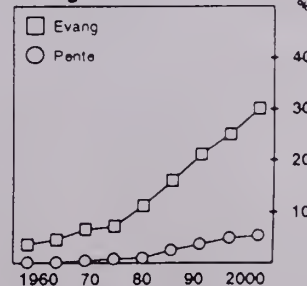
**Indigenous Marginal** 1.6%. Affil 1.36%. Growth –0.4%.

Unification Ch (Moonies)	430	140,000	466,914
All groups (5)	3,150	182,900	593,914

Religious changes



Evangelicals





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Rapid Church Growth in Korea: A Quick Survey  
Samuel Hugh Moffett

I. The Statistics

The world's largest Presbyterian, Methodist and Pentecostal congregations today are all in Seoul, Korea. When my father went to Korea in 1890 less than 1 Korean in 1,000 was a Christian. When I was in school there in 1930 the figure was 1 in 50. When I went back in 1955 it was 1 in 20; and today it is claimed somewhat dubiously to be 1 in every 3 Koreans.

But comparing growth within the Christian community reveals how unevenly it is distributed, as this chart shows:<sup>1</sup>

	<u>1900</u>	<u>1940</u>	<u>1950</u>	<u>1980</u>	<u>1994*</u>		
<u>Catholic</u>	42,400	150,000	257,668	1,321,000	3,294,000	(7.5%)	790,314
<u>Protestant</u>	18,081	372,000	600,000	5,809,000	15,055,000	(34%)	197,644
-----						(41.7%)	277-11.8m
<u>Presbyterian</u>	12,599	280,000		2,679,401	9,000,000	(7,700,000?)	
<u>Methodist</u>	5,667	61,509		733,975	1,313,035		

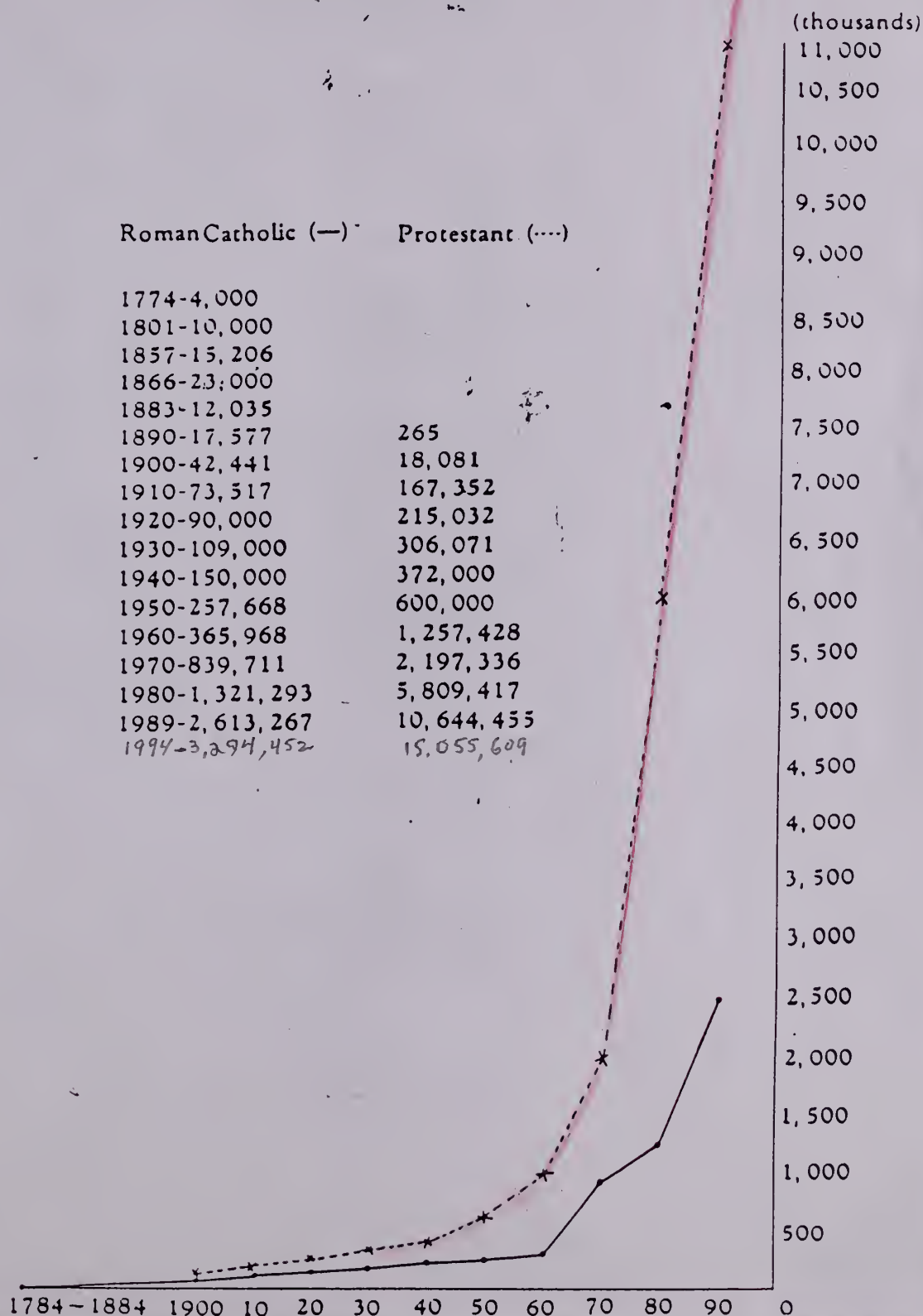
Statistics such as these, however, call for two important caveats. 1. Church statistics are notoriously soft. The asterisk marks probably the least reliable. And 2. Numbers are

<sup>1</sup> Figures adapted from M.Nelson in Acts Theological Journal, (Seoul, 1991), p. 86, with 1994 update from 1995 Chongkyo Yonkam, (Seoul, 1995); and further adaptations from Annual Reports of Presbyterian, and Methodist missions, and the Catholic Conference of Korea. But further adjustment should probably be made in the light of a 1993 Gallup Poll survey which found 27% of South Koreans professing Christianity (19% Protestant, 7% Roman Catholic), and 28% Buddhist. (Princeton Religion Research Center, "Emerging Trends", vol. 15:1, January 1993, 3% margin of error). Another Gallup-related poll in 1982 had reported 29% were Buddhist and 20% Christian (Protestants 16%, Catholics 4%); and in 1883 of Korean young people between 18 and 24, 30.4% were Christian (Protestant 24.3% and RC 6.1%), and only 12.1 Buddhist (Newsletter, R.A.S. Korea Branch, 6/20/83.; and R. Cameron Hurst, III, in UFSI Reports (Hammer, NH), 1983/No. 26, p. 6. See also Roy Shearer, Wildfire: Church Growth in Korea, (Eerdmans, 1966); A. W. Wasson, Church Growth in Korea, (IMC, 1934); Gabriel Gap-Soo Lee, Sociology of Conversions...in Korea, (Ph.D. diss. U. of Michigan, 1963); and H. Rhodes, History of the Korea Mission, Presbyterian [Northern], (Seoul: 1934). The 1940 figure for Korean Presbyterians was estimated by doubling the number of communicants reported (Report, Presb. USA Bd. F.M., 1940, p. 150).

Michael Nelson, "A Critique of Korean Church Growth (1975-1984)"

situation changes before the book is printed. However such reports can indicate trends which can be analyzed and give helpful insights for future evangelism and church growth. I want to thank

Chart for Korean Church Growth (1784-1990)



1994

# STATISTICS OF KOREAN RELIGIONS

## Religions

Protestants	15,100,000
Roman Catholics,	3,300,000
Orthodox	<u>200,000</u>
	-----
Total Christians	18,600,000
*****	
Buddhists	20,000,000
Folk Religion	11,700,000
Confucianist	10,000,000
Other	2,500,000

## Protestants

Presbyterian	9,000,000
Methodist	1,500,000
Korea Ev' (OMS)	900,000
Baptists	880,000
Pentecostal	500,000
7th Day Advent.	140,000
Salvation Army	104,000
Anglican	78,000
Nazarene	44,000
Lutheran	7,000

\*\*\*\*\*

## Marginal

Moon's Unif. Ch	550,000
Jehovah's Witnes	78,000
Mormons	68,000

- Korean Religious Statist  
1995

(Seoul: Korean Research  
Institute for Religion  
Society, 1995), pp. 312

(Figures for 1994)

1994



S. Moffett: sm-lec\Koreasuc-lec

Korea: Lessons From Success

Yesterday I spoke of "China: and Some Lessons from Failure". Today my subject will be "Korea: and the Lessons of Success". It is a formidable change of perspective. China is the most populous country in the world, about a fifth of all the world's people, over a billion of them, almost five times as many as the United States, and 25 times as many as South Korea, and South Korea has twice as many as North Korea (40 million to 20 million. China represents a failed revolution; Korea, despite its subsequent division North and South, represents a successful recovery of national identity from Asiatic imperialism. For 40 years (1905-1945) it was a colony of Japan. China represents the collapse of Marxian economic theory. South Korea is one of Asia's four "little tigers" (South Korea, Taiwan, Hong Kong and Singapore) who clawed their way out of bankruptcy after World War II to close in on Japan as leaders of economic recovery for all Asia. When Eileen and I went to Korea in the mid-1950s, Korea's GNP (gross national product) was \$80 per person a year; today it is more than \$6,000 a year per capita.

But that is not the kind of success I will be dealing with this hour. As a missionary, and as one who watched what many thought was the failure, the collapse of Christian mission in China, I want to ask, "What made Korea "a miracle of church growth" in those same years - a model of success? What made the Korean church grow?

The Presbyterian churches of Korea are not a model of ecclesiastical unity, but we could look long and far before finding better examples of spiritual and numerical growth. They also happen to be the denomination I know best, so forgive me if I refer to them more often than some others. Mainline American churches, like the Presbyterian, which are no longer mainline, no longer growing, and no longer models of unity, or spiritual

influence for our nation, might find in Korea some patterns of hope for renewal and measurable success which they obviously need.

In Korea, and particularly in Korean Presbyterianism, the most obvious success has been in numerical growth. Where else will one find a downtown Presbyterian church with some 60,000 members--and that in what is only one congregation out of some 6,000 Protestant churches in the same Korean city. Less than 50 years ago it had only 27. 27 penniless, homeless refugees fled the communist invasion of North Korea, and built a church which today counts 60,000 members. They had lost everything but not their hope of everlasting life in Jesus Christ, so they called it the Youngnak Presbyterian church, the Church of Everlasting Joy, Presbyterian.

Growth, of course, in Korean Christianity is not limited to the Presbyterians. A friend of mine some years ago returned in shock from a visit to Korea. He couldn't believe it. Methodists, he said, started in England with John Wesley, but the largest Methodist congregation in the world is not in England. It is Seoul, Korea. And Presbyterians started in Switzerland with John Calvin, but the largest Presbyterian congregation in the world is not in Switzerland. It is in Seoul, Korea. And Pentecostals, at least in their modern form, started in Southern California, in Azusa. But the largest Pentecostal congregation in the world is not in Southern California, but in Seoul, Korea.

But the Korean Presbyterians grew the fastest. Today there are more Presbyterians in Korea than in the United States.

My father went to Korea 104 years ago, in 1890. There were then only two organized Protestant congregations in the whole country, north and south. One was Presbyterian, one Methodist. There were not more than 100 adult Presbyterians. In the early 1930s when I was a boy the number of their churches had grown from 2 to about 1,530, with 200,000 adult members. And now there are at least 5,500,500 Korean Presbyterians. In 1984 when they celebrated their 100th anniversary, there were not

500,000 Protestant Koreans but 8,000,000. Add about 2,000,000 Catholics, and there were more Christians in Korea than Buddhists (7,500,000), and ten times as many Christians as Confucianists (800,000). Presbyterians alone claimed a total of 6.5 million adherents, and 15,460 churches. I think the first number is a little high, too much anniversary pride, perhaps. Call it 5,000,000 or more, and still growing. That was ten years ago.

What made the Korean Presbyterians grow? They are two to three times the size of Korean Roman Catholics, who had a 100 year head start over the Protestants. They are five times larger than the Methodists though both entered the country at the same time, and five times the size of the Pentecostals, though elsewhere the Pentecostals are fast outpacing the mainline churches. Presbyterians are more than twenty times the number of Korean Baptists.<sup>1</sup> A Texan would never believe me on that. All this is just the opposite of what has happened to the churches in America. Why? What has made Presbyterians grow in Korea, and decline here (along with other mainline churches)? Could there be some things American Christians might learn from Korea?

I wish I could give you a simple answer to that question. The numbers, of course, are only an outward and imperfect sign of a remarkable inner vitality. I think my father

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<sup>1</sup> Here is my educated guess, updated to 1993, on the number of adherents in each Korean denomination, based on a look at a number of widely varying recent estimates:

Presbyterians (8 major, 47 minor divisions)	-	5,500,000
Roman Catholics	-	2,500,000
Methodists (1 major, 4 minor divisions)	-	1,100,000
Pentecostals (1 major, 9 smaller divisions)	-	1,000,000
Korean Evangelical Church (2 divisions)	-	900,000
Baptists	-	150,000

Horace Underwood, who gives slightly different figures, dryly remarks, "Statistics on religion in Korea are very unreliable... [The 1990 Korea Christian Yearbook] gives each denominations self-claims, but... Inasmuch as the figure it gives for all religions in Korea is 49 million out of a population of 41 million... the claims are somewhat inflated." (Missiology, 22:1 (Jan. 1994), p. 74 f.).



once gave the best answer as to the source of that inner power which is the key to both visible and invisible growth. A delegation came to Korea when the Presbyterian mission was celebrating its 50th anniversary. "What is the secret of your success?", they asked. And my father said, "For fifty years we have lifted up before the people the Word of God, and the Holy Spirit has done the rest".

I suppose that is too pious, too simple, too easy an answer for our modern, sophisticated times. But doesn't it come a little ungracefully from an American Presbyterian church which loses 40,000 members every year to refuse to learn anything from Korean Presbyterians where in just one of its many divided assemblies, and despite those tragic divisions, 90,000 new members are added to its rolls every year?

1. So I submit as the first thesis of this lecture that my father was right, and that if the church does not begin with those two foundational factors, the Word of God, and the Holy Spirit, it will never discover the way to true church growth. That growth may not always be measurable by numbers, but it will be growth and may, as a happy by-product of spiritual growth, surprise an unbelieving world with more numbers of professing Christians than even the church had ever imagined possible.

So let me begin boldly and unashamedly with the Holy Spirit, and the Bible. Any analysis of Christian strength in Korea that does not begin with the power of the Spirit to cleanse and vitalize, and the priority of Scripture in preaching, and in personal Christian faith and life, will miss the mark.

The mark of the Spirit was startlingly and indelibly imprinted on the Korean church in the very first generation. Within twenty years of the arrival of the first resident Protestant missionary, Dr. Allen, M.D., early stirrings of a great revival began to sweep through the staid Presbyterian and Methodist beginnings of missionary effort. The climax came in 1907 with "extraordinary manifestations of power" that reminded

observers of the revivals of John Wesley and Jonathan Edwards. Church membership spurted upward, quadrupling in the five years between 1903 and 1908.

But while praising God for the winds of the spirit, early missionaries were also quick to give much of the credit for the amazing growth to a firm foundation of Bible-centered Christian instruction. The preaching and teaching of the pioneers was Biblical. They spoke with utter assurance that the Bible was God's Word and that in it was to be found the ultimate meaning of human life and destiny. Therefore the Scriptures were quickly translated into the vernacular and widely distributed. Church leaders were given regular, intensive training in the Word. Perhaps most important of all, not just the leaders but all members of the church were systematically organized for Bible study in what was called the Bible Class system.

To ensure that all believers could read the Bible, literacy was widely made a requirement for church membership. In each congregation regular Bible study became as important a part of the church week as the prayer meetings or the Sunday service. Finally, once or twice a year, in the slack seasons, huge Bible classes or conferences were held in the main mission centers; thousands of laymen and laywomen streamed in from rural villages, the women carrying on their heads two weeks' supply of rice, to spend two weeks at their own expense in systematic study of the Word of God.

Out of these Bible classes came the primary agents of the advance of the faith in Korea. Not the foreign missionaries, though they did the first planting. Not even the national church pastors and leaders, though they were faithful in the cultivating and nurturing. But the laymen and laywomen of the Korean church. The most effective evangelism is voluntary lay witness.

In many an early Korean church, particularly in the north, personal evangelistic witness was almost as much of a requirement of church membership as public profession of faith. "You say you love the Lord Jesus Christ," the pastor would gently

say to the candidate. "But how do we know you love Him if you do not show it by bringing someone else to Him to share with you in his eternal promises?"

New Christians in Korea, touched with the joy of a personal faith, and taught by their training in Bible study to speak with an authority beyond any individual experience, soon proved to be the best possible channels for spreading the Good News. As laymen and laywomen, they used natural, local, social patterns of communication, speaking to relatives and friends and fellow workers in their villages. It was a good example of what missiologists call a "people's movement".

The three factors described above--Bible training for the whole church, the cleansing exhilaration of the work of the Spirit, and an emphasis on a personal sharing of the faith with others--combined to set off a spiritual chain explosion in Korea. Dr. Roy Shearer in his book on the growth of Korean Christianity compares it to a spreading fire, Wildfire: Church Growth in Korea, (Eerdmans, 1966). In fifteen years, from 1895 when suddenly the church in the north began to grow, to 1910, just after the great revival, the Protestant community in Korea increased from a mere 800 to more than 167,000. Thirty years later, in 1940 on the eve of World War II membership was about 370,000. In the next thirty years, 1950 to 1980, through wars and depressions it just about doubled every ten years (1960 to 1,340,000, 1970 to 2,250,000, 1980 to more than 4,000,000). Today Korean Christians number between 8 and 10 million. About two-thirds of the Christians are Protestant, and about half of the Protestants are Presbyterians.

Now look at statistics on China from a recent article by a colleague of mine, G. Thompson Brown.<sup>2</sup> He writes, "It was seven years before the first Protestant missionary in China--Robert Morrison, a Scots Presbyterian [born in England]--had his

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<sup>2</sup> "Why Has Christianity Grown Faster in Korea?, in Missiology, vol. 22, No. 1 (Jan. 1994), p.78).



first convert. After.. 46 years of Protestant missionary effort the total number of converts was [only] about 350." <sup>3</sup> But after 46 years in Korea there were ten times that many, 370,000. After 100 years, Brown notes, communicant membership of all Protestants in China was 178,000. To conclude the comparison, in 1950 there were about 600,000 Korean Protestants in a population of some 25 million, <sup>4</sup> which is 2% of the total population; But China's 1 million Protestants were only one-fifth of one percent of the population.<sup>5</sup> In other words, proportionate to population, Korea still had ten times as many Protestants as China.

"It was the same gospel", observed Brown, "the same Scriptures, the same creeds and traditions. What made the difference?"

2. In answer to that question, I must add a second thesis to this paper. It is this: Not all the factors contributing to church growth in Korea were spiritual and theological. Revivals and Bible study, yes, but the emphasis on lay evangelism, as differentiated from professional, or clergy-led evangelism, introduces a whole new set of factors, matters more of practice than belief, methodology not theory, in other words: add to sound missionary theology, sound missionary methods.

Contributing to the remarkable rise of Christianity in Korea--and again I must add, most notably in the case of the Presbyterians--was a wise missionary policy adopted by those first Presbyterian missionary pioneers. At my father's first annual meeting of the Northern Presbyterian Korea Mission voted.

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<sup>3</sup> Latourette, History of Christian Missions in China, (NY: 1929), p. 680.

<sup>4</sup> Marlin Nelson, in ACTS Theological Review, vol 4, (1991), p. 86.

<sup>5</sup> These 1950 figures are for adherents, which are always larger than those for communicant members. In 1949 China had a million Protestant adherents in a population of about 450,000,000.

the little handful of pioneers voted to try what they called "the Nevius method", named for a China missionary, a Princeton Seminary graduate of the class of 1850, who in turn borrowed parts of it from the Anglican Henry Venn in England and the Congregationalist Rufus Anderson in America. This was the famous "three-self method" of a proposed mission strategy. The "three selfs" were, first "self-government", a quick transition from missionary leadership to self-government in the national churches; and second, "self-support", the Korean church was not to be built on a foundation of American dollars, but of Korean financial responsibility; and third, "self-propagation", evangelism by the Koreans themselves.<sup>6</sup>

Self-government. Within 16 years of my father's arrival, when the number of ordained Korean pastors and elders outnumbered the missionaries, the missionaries of the four Presbyterian missions at work in Korea (2 from America, one each from Australia and Canada) turned the church over to the Koreans. It was not to be four transplanted western churches, but an independent Korean Presbyterian Church, self-governing, self-supporting and self-propagating.

Self-supporting. How vividly we remember the way Korean Christians sacrificially support their churches. In the deep countryside, where we were stationed for three years, soon after the war, when food was scarce and so much had been destroyed, we would watch the farmers' families come to church. Around whitewashed, mud-walled sanctuary were a row of pegs. Each peg had the name of one of the families underneath it. The woman of the house, would take off her shoes as she entered, then carrying a little cloth bag she would hang it on her family's peg. It was a bag of rice. They had so little money, but at every meal the mother would carefully save a spoonful of uncooked

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<sup>6</sup> For an enthusiastic study of this policy see Charles Allen Clark, The Nevius Plan for Mission Work in Korea, (Seoul: YMCA Press, 1937).

rice to place in the bag and bring to the church as the family offering. The missionaries did not build their churches or support their pastors. The Koreans did. It was a self-supporting church.

And self-propagation. The Korean church is a missionary church. At that first presbytery meeting when they formed the Korean Presbyterian Church, they prepared to ordain the first Korean ministers, the men of the little seminary's first graduating class.....

Sound missionary strategy had planted self-governing, self-supporting, self-propagating Korean church. And how it grew!

3. But I must close with a third thesis. Not all growth and progress in the church can be attributed to spiritual, theological, and sound missionary strategies. In the providence of God, who moves in mysterious ways, and whose thought are not our thoughts, in mission history as it really actually, observably unfolds in this imperfect world, secular and non-theological elements have often seemed to further the progress of the Gospel as significantly as the more "purely" Christian factors.

In Korea, for example, Protestant Christianity came to that small and vulnerable country at a time of complete breakdown of the nation's social, political and religious life. The five-hundred-year-old Yi dynasty was tottering to its fall, and Korea was slowly and inexorably losing its independence to the rising empire of Japan.

In the process Confucianism, as the official faith of the doomed dynasty was becoming thoroughly discredited. Buddhism had been in decline even longer; it had lost its hold on the nation in the fall of an earlier Buddhist dynasty. The traditions of centuries were falling in clusters. Set adrift from old landmarks and numbed by despair, many Koreans not surprisingly turned with eager hope to the new, strong, self-confident faith of the Christians. And in such circumstances,



the church's association with the West was not the liability it has been in other parts of the Third World. It was more of an asset. For the colonialism and imperialism afflicting the Koreans was not Western but Asiatic. It was Japanese. To the Koreans, politically, socially, nationally and religiously, the West meant freedom, and democracy, and progress.

In this time of weakening of their old eastern religions, and loss of national identity, when Christians spoke of their religion as "glad tidings", many were eager to hear more. They were told of a God above all gods. And with a rare sensitivity for cultural contextualizing the missionaries had decided to call the God of the Bible by the name of an almost forgotten and no longer widely worshipped god of a very old Korean tradition. The name was Hananim, and depending on how it was spelled or pronounced, it literally meant "The One", or "Heaven". As for the Bible, they deliberately chose to put it not into the difficult Chinese characters loved by the intellectual elite, but into the simple, authentically Korean phonetic (hangul) which, though invented by a 15th century Korean king, had for centuries been dismissed by Confucian scholars as fit only for women and children.

Thus Protestant Christianity seemed to the people to come not so much as the denial of all things Korean, but as an ally in recovering forgotten or long-disused treasures of their old traditions. Even non-Christian came eventually to recognize unanticipated benefits of the impact of Christianity upon Korean society. In a turbulent transitional period it helped to form bonds of social and intellectual unity while the nation's political integrity was dissolving.

It must be noted, however, that the relation of Christianity to the old religions was not an uncritical compromise on least-common denominators. In fact Christians rigorously and forthrightly rejected them all as pagan. But they were not so inflexible as to forbid adaptations wherever adaptation could be theologically justified. As actually

practiced, this delicate tension between condemnation and accommodation promoted growth. Accommodation provided bridges for more comfortable passage from the old to the new. Some indeed attributed the success of Christianity to its becoming too much like the old religions, not too much opposed to them. Like Confucianism, Christianity taught righteousness and revered learning. Like Mahayana Buddhism it prayed, and meditated and sought purity and promised a future life. Like Shamanism, it accepted without secular doubts a transcendent world of spirits beyond the world of matter.

What then, made Korean Christianity grow? All the above, and many more. These are only some of the reasons which help to explain the extraordinary growth. You may have noticed they are not far different from the lessons of failure. May I repeat:

1. The Christian mission fails when it adapts too much to non-Christian religions.
2. The Christian mission fails when it adapts too little to the national heritage.
3. The message of the mission will differ with every situation; and what seems to be failure will not always be failure. But where there is success, that success will be God's not ours. For Paul's words are still true: "I planted; Apollos watered, but God gave the increase." (I Cor. 3:6).

-- Samuel Hugh Moffett

## STATISTICS OF KOREAN RELIGIONS

Religions

Protestants	15,100,000
Roman Catholics,	3,300,000
Orthodox	<u>200,000</u>
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Total Christians	18,600,000
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Buddhists	20,000,000
Folk Religion	11,700,000
Confucianist	10,000,000
Other	2,500,000

Protestants

Presbyterian	9,000,000
Methodist	1,500,000
Korea Ev' (OMS)	900,000
Baptists	880,000
Pentecostal	500,000
7th Day Advent.	140,000
Salvation Army	104,000
Anglican	78,000
Nazarene	44,000
Lutheran	7,000

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. Marginal

Moon's Unif. Ch	550,000
Jehovah's Witnes	78,000
Mormons	68,000

- Korean Religious Statistics

1995

(Seoul: Korean Research  
Institute for Religion and  
Society, 1995), pp. 312-318

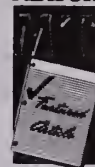
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PRODUCING A GROWING CHURCH

**The spiritual factors behind the Korean church's rapid growth**

BONG RIN RO

Mission Today 95 (Evanston, IL)  
Second Edition, Part 2.

**P**rotestant history in Korea is just over a century old. That's quite short in comparison with Western church history. Traditionally, Korea was a strong Buddhist and Shamanistic country. Yet Christianity is no longer looked upon as a Western religion. It has made a tremendous impact on the whole country. Today Korea is 25 percent Protestant, and the church continues to grow.

Any church growth at any pace is the work of the Holy Spirit among His people. There are ten spiritual factors within the Korean church which have contributed to its rapid growth.

**Strong Local Churches**

The strength of the Korean church lies in the local church. Under the spiritual leadership of its pastors, the local church has organized various activities to involve its members in worship, fellowship, instruction in the Word, social service, evangelism and missions outreach. There are about 40,000 churches in Korea, including 6,800 in Seoul. At least ten local churches in Seoul alone are megachurches with memberships of over 30,000. There are hundreds of other churches with membership between 500 and 1,000. In addition there are many small churches, especially in rural areas and small towns.

The strength of the local church has also produced a negative aspect of church growth—it has weakened cooperative efforts among churches and denominations on the national and international levels. Nevertheless, the abundant supply of pastors from theological seminaries and their fervent dedication to their congregations have brought much fruit.

**Spirit-filled,  
Hard-working Pastors**

Many Christians believe that the most important factor for a church's growth is the leadership of its pastor. The typical Korean pastor gets up at 4 a.m. for a daily pre-dawn prayer meeting and works in the church until late evening. The pastor often spends time praying and fasting. He trains lay leaders for weekly district Bible study groups and he organizes other church activities. Twice a year he organizes a visitation program to visit the homes of his members and conduct family worship services there.

The pastor is respected as a spiritual leader in the church as well as in society. Korean Christians have learned to provide for their pastor's physical and material needs while he provides the spiritual nourishment

for the congregation. Therefore, it is not difficult for Korean seminaries to recruit students who excel academically and spiritually—quite contrary to the situation in many other Asian countries. In 1993 so many Korean



students tried to get into the missions department of ACTS, a theological college, that only one out of nine applicants was accepted.

**Prayer for Renewal**

Prayer is a necessary ingredient for any church growth. The Korean church is known for its emphasis on prayer. Every church has a pre-dawn prayer meeting every day, even in rain or snow.

These prayer meetings originated in 1906 when Korea was going through the painful experience of being annexed by the Japanese empire. Rev. Kil Sun-Jun started a pre-dawn prayer meeting at his church in Pyongyang, North Korea. Christians poured out their hearts to God for His help at this time of national crisis. Since that time, the pre-dawn prayer movement has continued and spread to all churches.

Today the most well-known pre-dawn prayer meetings are at the Myung Sung Presbyterian Church in Seoul. The church

started with a handful of believers some ten years ago, and now has 30,000 members. The secret of this rapid growth is the ministry of Rev. Sung Whan Kim, who has faithfully conducted pre-dawn prayer meetings every morning. At 4:30, 5:30 and 6:30 a.m. every day, Pastor Kim conducts services. He faithfully expounds the Scriptures for 20 to 30 minutes. The rest of the time is spent in individual prayer. A fourth service at 9 a.m. features Rev. Kim's message through video.

March and September each year are designated for spiritual renewal of the church through the pre-dawn prayer meetings. The number of Christians who attended the meetings last March reached 10,000 to 13,000 each morning. Many Christians have testified that they learned much about God's Word through these pre-dawn prayer meetings.

Thousands of other Christians who attend pre-dawn prayer meetings in their own churches give similar testimonies. There is no doubt that God has blessed the Korean church through its pre-dawn prayer.

Another aspect of prayer emphasis in the Korean church is all-night prayer meetings. These are usually on Friday evenings, either weekly or once every two weeks. Christians sing hymns, listen to messages, give testimonies and pray through the night.

Throughout the country there are also scores of "prayer mountains" (or prayer retreat centers) where thousands of Christians go to pray. Korean Christians often even pray audibly together during worship services.

Dr. Joon-Gon Kim of the Korean Campus Crusade for Christ has introduced the "1.1.1 Prayer Movement" to the Korean church as well—encouraging Christians to pray "At 1:00 p.m. for 1 minute, for one person or one village in North Korea." All this emphasis on prayer has brought spiritual renewal within the Korean church.

**A Witnessing Church**

To evangelize Korea with the gospel, local churches strongly emphasize the importance of personal and group evangelism at the grassroots level. "The Christianization of Korea by A.D. 2000" is the motto of every church.

During the first spiritual awakening in the Korean church from 1909-1910, the church launched the "Million Souls for Christ Movement." Consequently, the General Assembly of the Korean Presbyterian Church (KPC) was instituted in 1912. KPC commissioned the first three Korean missionaries to Shantung Province in China.

When Korea was liberated from Japan in 1945, there were only 300,000 Christians



among a population of 30 million. Rev. Chi-Sun Kim, pastor of Southgate Presbyterian Church in Seoul, proposed the "Three Million Evangelization Movement," another influential evangelistic movement.

Today pedestrians in major Korean cities often observe Christians standing on street corners singing hymns, witnessing and distributing tracts. Many local churches have personal evangelism thrusts, organizing small teams during weekends to visit friends' homes, hospitals and parks. Annual revival meetings in the local church have been used to bring spiritual renewal to Christians and to invite many non-Christian friends to hear the gospel.

There are also various evangelistic organizations in Korea which are targeting different groups of people such as movie stars, policemen, business people and athletes. One influential sports evangelism thrust is spearheaded by Hallelujah, a Christian soccer team. Largely financed by Christian businessman Elder Soon-Young Choi, this team has been recognized as one of the best in the nation. In April 1992, millions of people watched Hallelujah play the final match for the South Korean Presidential Cup on TV. "Hallelujah" has become a catch word in Korea as TV and radio sports reporters covered the team. There are also professional Christian taekwon do teams doing sports evangelism.

During the 1988 Olympics in Seoul, the '88 Olympic Christian Outreach Committee was active in mobilizing 6,000 local churches to witness to 300,000 athletes and foreign visitors. Dr. John Chongnam Cho, President of Korea Sports Evangelism, cooperated with other international Christian sports organizations and helped Living Bibles International distribute 500,000 copies of a 32-page booklet called *How to Be a Winner*.

#### *Bible Studies*

Evangelism and teaching the Word must go together in order to produce a healthy church. A key concern of every Korean pastor is how to organize effective cell group Bible study programs in different districts within his church's area. Dr. David Yong Gi Cho's Youido Full Gospel Church has organized more than 50,000 cell groups for 706,000 members throughout Seoul for Bible study and prayer. Dr. Cho claims that the strength of his church lies in the cell-group ministry.

Pastors are eager to learn the best Bible study methods as well as to acquire the best materials for cell-group Bible studies. A 1988 report showed that 1,600 people had completed a five-seminar program of Bible study leadership training. Ninety percent of the students were pastors, from a variety of denominations.

#### *An Abundant Supply of Workers*

The Korean church is unique in Asia for its abundance of Christian workers. There are 300 theological colleges and seminaries, six of which have more than 1,500 students each.

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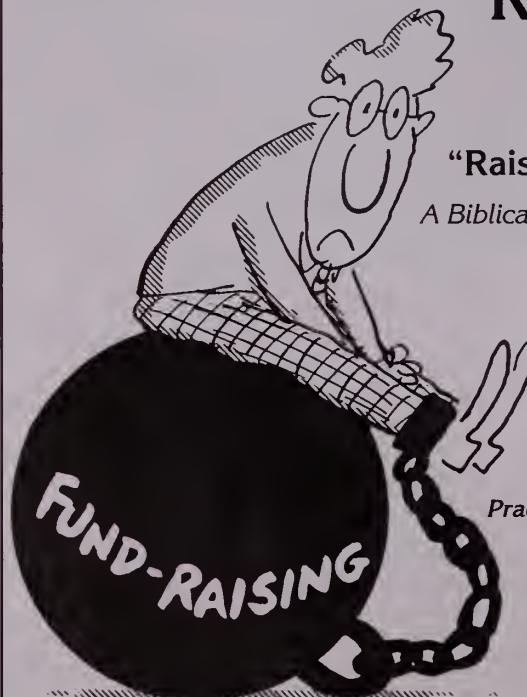
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"As the seminary goes today, so goes the church tomorrow." Seminary education in Korea has produced pastors and parachurch workers and so played one of the most significant roles in the church's rapid growth. Most Korean seminaries are known for upholding the evangelical historic Christian faith, even while modern liberalism has encroached on other Asian theological institutions.

### Rising Missionary Movement

With enough manpower from theological institutions plus the nation's economic development, the Holy Spirit has challenged many Korean Christians to be involved in the work of missions. Although the Korean church sent its own missionaries to Manchuria and mainland China in the 1920s and '30s, the number was very small. Now there are 3,500 Korean missionaries from over 100 mission agencies working in 90 countries around the world.

The Asia Missions Congress held in Seoul in August 1991, under the sponsorship of Evangelical Fellowship of Asia, drew 1,300 participants from all over Asia, including 100 Koreans. There, God challenged the Asian church leaders to join with Christians on other continents to try to fulfill the Great Commission in this generation. Similar goals were set by mission leaders within some 100 mission agencies in South Korea. Consequently, the Korean World Missions Association (KWMA) was formed. The Korean church in South Korea and in North America is praying to be able to send out 10,000 Korean missionaries by the year 2000.

### Stewardship

The Korean church has implemented the Nevius method of self-support and emphasized the importance of stewardship and tithing. Pastors emphasize tithing from their pulpits. Tithing amounts exceed Sunday morning general offerings by ten times. In other words, the Korean church collects most of its income through tithing.

Korean Christians in general give their offerings sacrificially to support the work of the church. Poor farmers and fishermen in rural villages, especially after the Korean War, brought their grain and fish to the church as offerings. Some Christians even sold their houses and offered the money to the Lord for the construction of their church buildings.

Some Korean pastors are criticized for preaching the "theology of prosperity" (i.e., the more you give, the more you prosper), which is related to traditional shamanistic teaching. But God has touched the hearts of many Christians in such a way that they gladly offer their tithes, thanksgiving offerings and missions offerings.

### Abundant Christian Media

The unified language and culture of the Koreans have made it easier for the gospel to spread. The language consists of Chinese characters and the Korean script known as "Hangul" invented by King Sejong in 1446. It was Western missionaries who popularized the use of Hangul over the Chinese characters. As a result, the illiterate masses learned to read the Bible and education became available to the common people.

Today Christian publishing companies have flooded the market with Korean Christian books. The Korean church is also

**With over 10,000 seminary  
graduates each year, Korea  
continues planting more  
churches and sending  
out more missionaries.**

blessed with several Christian radio stations. The Far East Broadcasting Company (FEBC) in Seoul and Taejeon, and the Christian Broadcasting System (CBS) in Seoul and five other major cities, are beaming the gospel message across the country daily. Korean Christians are ready to launch cable TV as soon as government permission is granted. The rapid development of Christian mass media through literature, radio and films has made Christianity a religion of the people.

### Innovative Contextual Expressions of Faith

Korean Christians have introduced innovative and contextual ways of expressing their faith according to their own cultural heritage: pre-dawn and all-night prayer meetings, prayer mountains, annual revival meetings, initial one-minute prayer in the living room when a Christian visits his friend's home, a few seconds of prayer for a cup of tea or coffee, church name tags with a red cross on the front door of the house, twice-a-year home visitation by pastors, tae kwon do teams and the Hallelujah soccer team.

The author encourages Christians in other countries to seriously consider their own culture and history. These can be a source of many creative ways to express the Christian faith so that their countrymen may become Christians, too.

*Dr. Bong Rin Ro is Overseas Ministries Director of the Korean Center for World Missions (Torch Center) in Seoul, South Korea.*

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Rapid Church Growth in Korean Protestantism

- Samuel Hugh Moffett

Protestantism in Korea is not a model of ecclesiastical unity, but we could look long and far before finding a better example of sustained, astonishing growth and spiritual vigor. Mainline American churches which are no longer models of growth, spirituality or unity, might find in Korea some useful patterns for the kind of measurable success which they have so visibly lost in the last thirty years or more.

Protestants in Korea, by contrast, overflow with growth, coming close to doubling their numbers every ten years from 1950 to 1980, and again in the next 15 (1980-1995).<sup>1</sup> A friend of mine returning from Korea a few years ago observed that:

"Methodism began in England with Wesley, but the largest Methodist congregation in the world is not in England. It is in Seoul, Korea. Presbyterianism began in Switzerland with John Calvin, but the largest Presbyterian church in the world is not in England. It is in Seoul, Korea. And Pentecostalism, in its modern form, began in Southern California, but the largest Pentecostal congregation in the world is not in California. It is in Seoul, Korea."<sup>2</sup>

Considering the time limits, let me selfishly focus on that part of Korean Protestantism which I know best: the Presbyterians. As the most rapidly growing sector of Christian growth in the peninsula, they represent more than half of the entire Christian community there--Catholic and Protestant combined.<sup>3</sup> There are more Presbyterians in South Korea than in the United States.

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<sup>1</sup> I base that estimate on figures from Marlin D. Nelson, "A Critique of Korean Church Growth, 1975-1984), in ACTS Theological Journal, vol. 4, (Seoul: 1991), 86; and for 1990-95, Korean Yearbook of Religions, 1995. (Seoul: Korea Religious Institute for Religion and Society, 1995), 307-317.

<sup>2</sup> Peter Wagner, Christianity Today,

<sup>3</sup> Overall religious statistics from the Korea Religions Yearbook 1995 place Christianity second to Buddhism in numbers among Korea's religions, but this is debatable. It lists 22 million Buddhists, 18 million Christians, an estimated 11 million in indigenous religions (Shamanism, Chundokyo, and Won Buddhism, etc.), and 10 million Confucianists. Compare this with the 1985 census (the last to include a "religion" category): 20.7% Christian, 19.9% Buddhist, 1.2% Confucian, and 57.4% "No Religion". (Cited by H. G. Underwood, "Christianity in Korea"), 75.

It is difficult to speak about the subject without sounding triumphalist. The 1995 Korea Yearbook of Religions credits Presbyterians in Korea with a total community of 9,000,000--21.4% of South Korea's population of 42,000,000. That is nearly 3 times the size of the Korean Catholic church; and 6 times as large as the Methodists, who entered the country at the same time. No Texan will believe me, but Korean Presbyterians outnumber Korean Baptists nearly 10 to 1. And though elsewhere in the third world the Pentecostals are fast outpacing mainline Protestant churches, in Korea there are 18 Presbyterians to every 1 Pentecostal. Interestingly, the 6th largest Protestant Korean community is Seventh Day Adventist; and the Anglicans are eighth.<sup>4</sup> But before my denominational bias runs away with me, let me enter two caveats, and an indispensable word of clarification.

The first caveat is this: church statistics are notoriously soft. After wading through the membership claims of Korean religions and denominations in the 1990 Korea Christian Yearbook, Horace Underwood wickedly commented: "Inasmuch as the figures it gives for all religions in Korea is 49 million out of a population of 41 million...the claims are somewhat inflated."<sup>5</sup> I must remember this everytime I speak about 9 million Presbyterians in Korea.

Here is a second caveat: don't think that because something seemed to work for church growth in Korea, it will do so everywhere else.

And the indispensable principle I must make clear when I speak of church growth is this: when I seem to be emphasizing numbers as a sign of growth and vitality, I am not unaware that growth in faith, growth in understanding, and growth in service and love are of greater importance than growth in numbers. But one small paper cannot say everything.

I am tempted therefore simply to stipulate the growth and to concentrate on the more important question: not how many Korean Christians, but why so many? Why in one half of a once united nation in what is the least Christian continent

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<sup>4</sup> The larger, or better known, Protestant communities list as:

Presbyterian	9,000,000	7th Day Advent.	140,000
Methodist	1,500,000	Salvation Army	104,000
Korea Evangel.(OMS)	884,000	Anglican	78,000
Baptist	800,000	Nazarene	44,000
Pentecostal	500,000	Lutheran	7,000

(Korean Religions Yearbook 1995, pp.314-317). Rev. Moon's Unification Church' claim of 550,000 adherents in Korea may be an inflated figure.

<sup>5</sup> Horace G. Underwood, "Christianity in Korea", Missiology, vol.22, No. 1 (January, 1994), 74 f.

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statistically in the world--Asia is less than 9% Christian in even the most optimistic estimates<sup>6</sup>--is there such an astonishingly large Christian community in South Korea, perhaps 30% of its population.

But first a general overview of Christian growth in Korea. After two hundred years of Catholic missions, and a hundred years of Protestant missions, a comparison of the latest (1995) statistical report with records from 1900, reveals the following pattern:<sup>7</sup>

	<u>1900</u>	<u>1940</u>	<u>1950</u>	<u>1980</u>	<u>1994</u>
Catholic	42,441	150,000	257,668	1,321,000	3,294,000
Protestant	18,081	372,000	600,000	5,809,000	15,056,000

How Presbyterians dominate the Protestant statistics emerges clearly from      Why are Presbyterians so dominant?

I can only make suggestions. All I really know is that there is no simple answer, no "four infallible steps to church growth". If it is difficult to measure the numerical growth of Korean Christianity, how much more difficult is the task of trying to determine why it grew. Statistical quantification at least deals with measurables, however ambiguous and irregular the the statistics may prove to be. But what is the measure of a vigorous, volatile religious faith and its intricately complex relationships to a national culture, initially hostile, and in constant, rapid change. But I can at least tell you how it began.

The Beginnings: 1896-1907. It is fairly easy to identify the time and location of the beginnings of rapid, sustained church growth in Korea. It occurred in the northwest, at a time of agonizing national upheaval and dynastic decline. Mighty China had been humiliatingly defeated on Korean soil, and Japan turned on the little, defenseless peninsula brutally. The Korean queen was murdered by a Japanese-led mob; the king held captive in his palace. But reports from Pyongyang, which is now the capital of North Korea, began to filter through to Seoul about a flood of conversions in the north.

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<sup>6</sup> There are 306 million Christians (adherents) in Asia, 8.9 % of a population of 3428 million (World Almanac 1997, p. 646; the new UN definition for Asia excludes the former USSR "Russia"). In South Korea the percentage of Christians may well be as high as 30%.

<sup>7</sup> The figures are for 1994. Korean Research Institute for Religion and Society, Korea Yearbook of Religions, 1995, (Seoul, 1995). The earlier statistics are from Marlon Nelson, "A Critique of Korean Church Growth", ACTS Theological Journal, vol. 4, (Seoul, 1991), p. 86.



In 1896, the year after the murder of Queen Min, Daniel Gifford traveled up from Seoul to ask his seminary classmate, Samuel A. Moffett, if the reports were true. They were indeed, he wrote to New York. Presbyterian work in the north "has spread like wildfire", he reported,<sup>8</sup> and statistics support his phrase, "like wildfire". In less than five years, from 1896 to 1900, Presbyterian communicant membership rose from about 73 to nearly 4,000 (3,914).<sup>9</sup> Well more than half of the growth was in the northwestern three of the country's eleven provinces, as the graphs and charts in Roy Shearer's classic study, Wildfire: Church Growth in Korea, demonstrate.<sup>10</sup>

In the next ten years, 1900-1910, Presbyterian membership in Korea continued to explode, multiplying by ten from 3,914 to 39,284 communicants.<sup>11</sup> In this critical period, Protestants assumed a numerical lead over the Roman Catholics which they never relinquished. Measured by total adherents of all denominations, in 1900 there were a total of 60,000 Christians in Korea, and the ratio was about 2.3 Catholics to 1 Protestant (42,441 to 18,081); in 1910 the ratio had dramatically reversed the other way, 2.3 Protestants to 1 Catholic (167,000 to 73,000).<sup>12</sup> Overall growth continued despite two temporary recessions, first under Japanese repression (1911-1919), and renewed government strictures (1924-1929).<sup>13</sup> As late as the

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<sup>8</sup> D. L. Gifford to Presbyterian Board of Foreign Missions, Sept. 1, 1896, microfilm, Presb. Historical Society, Philadelphia, reel #78. See also "S. A. Moffett Letters" compiled by Eileen F. Moffett, mss.;, Moffett, Oct. 1895, May 4, Sept. 22 (?), and July 20, 1896; and Graham Lee, Jan. 27, 1896, and Feb. 20, 1897.

<sup>9</sup> Shearer, Wildfire, 224 f. Methodists also grew, but at a slower rate, from 122 to 1,044 communicants, and from 400 to 4,600 adherents. (Charles D. Stokes, "History of Methodist Missions in Korea, 1885-1930", Ph.D. diss., Yale U., 1947),

<sup>10</sup> Communicant membership was 2305 in the north; 1609 in the south. (Roy A. Shearer, Wildfire: Church Growth in Korea, (Grand Rapids: Eerdmans, 1966), 51, 224 f.

<sup>11</sup> Shearer, Wildfire, 224-225.

<sup>12</sup> Nelson, "A Critique of Korean Church Growth", 86.

<sup>13</sup> Historians generally divide Korean Protestant church history into six irregular periods of alternating growth and decline, with slight differences in the dating. I will adjust to my own preferred dating: 1. Planting and rise (1883-1896), 2. Rapid growth (1896-1910), 3. Recession (1911-1920), 4. Second rapid growth (1920-1924), 5. Second decline (1924-1929), 6. Recovery and third growth (1930-1935). Cf. A. W. Wasson, Church Growth in Korea, (NY: International Missionary Council, 1934), 6-

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approach of World War II, in 1939, two-thirds of all the Christians in Korea were in the north. (Source ???)

Gifford naively attributed the phenomenon to

		<u>1909</u>	<u>1934</u>
Presbyterians	comun'nts		
	adher'nts	96,443	199,625
Methodists			
Korea Evangel.(OMS)			
Pentecostal			
Baptist			
Episcopal			
Buddhists	22,710,000		
Christians	18,350,000		
[ Protestant	15,056,000 ]		
[ Catholic	3,294,000 ]		
Indigenous Rel.	11,761,000 (includes Chondokyo, Won Budd.)		

The same report gives these figures on Protestantism:

Presbyterian (Hapdong)	2,158,597
Presbyterian (Tonghap)	2,093,967
United Methodist	1,277,177
Presbyterian, Conservative Hapdong	769,344
Baptist	702,000
Korean Evangelical (OMS)	700,227

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7; and Harry Rhodes, History of the Korea Missions, Presbyterian Church, USA, 1884-1934, (Seoul: Chosen Presbyterian Mission, 1934), charts p. 563.

Presbyterian Reformed	633,623
World Christian [Pentecostal]	500,000
Presbyterian Koryu	363,620
Presbyterian ROK	340,000
Presbyterian Jesus N. and South	310,000
Presbyterian Orthodox Hapdong	266,621
Korean Assemblies of God (Pentec.)	247,984
Great God Presbyterian	209,443
Jesus Korean Evangelical	184,000
Other Presbyterian	



# IN SEARCH OF AN ASIAN PATH

Christianity's message is winning converts, especially among the poor. But a question persists: Can it adapt to local needs?

BY TODD CROWELL

A Christian thinker once remarked that the Roman Catholic Church would never be truly established in Africa until the Holy Mass was "drummed and danced." His point, delivered crudely, was that Christianity would not take root in any culture unless its message was filtered through a prism of local custom, art and ceremony. In the aboriginal belts of central India, where conversion of native tribes to Christianity has in recent times been increasing rapidly, the statement has found literal expression. Many new believers have adapted to Christian worship while retaining their own traditions. They use drums during services and dance solemnly as well. Asian artists exploring religious themes have provided a rich body of work melding Christian themes and Asian images.

Once, the region was a "mission field" to be carefully tilled, tended and, eventually, harvested. No longer. Western missionaries still probe faithfully for converts but, by and large, Christianity in the region has become self-perpetuating. Christmas in Asia — from the festive lights in Hong Kong to towering hotel Yuletide trees in Beijing to a creche in downtown Singapore — is largely a secular (mainly retail) event.

However, observing the birth of Christ as a religious celebration will be nearly 145 million Asians, 40 million more than just a decade ago (see chart).

At times, 20th-century Christianity in Asia has seemed on the road to extinction, but it has shown remarkable resilience. For instance, few would have given it much chance of surviving in China after the Communists expelled all Western missionaries in 1950. Three centuries of work before then by hundreds of evangelists had produced only a few million believers. Moreover, beginning in 1966 with the Cultural Revolution, the Communists' limited tolerance gave way to active persecution.

A turn toward openness after Mao

Zedong's death in 1976 brought a revival of religious tolerance. Conservative estimates suggest there are now about 10 million Christians in the country. This despite the fact that foreign missionaries are still technically banned (although in practice a large number proselytize subtly as "English teachers"). Nevertheless, a negative official reaction remains toward a religion seen as primarily Western.

South Korean Christianity has taken hold largely through the proselytizing of Koreans. As recently as 1950, fewer than 10% of South Korea's 45 million people professed to be Christian. Today the figure is 29%, and Christianity probably will supplant Buddhism as the country's leading

religion by 2000. Steeples dot Seoul, which reportedly has more churches than drug stores (see story page 40). Today, nobody considers it remarkable that the president is a practicing Presbyterian or that the man who might replace him, Kim Dae Jung, is a devout Catholic.

Christianity in Asia has come a long way. For the first Christian missionaries in the region, the problems were basic. The most successful of them instinctively knew that they had to use words, images and ideas that local people would understand. Preaching to the educated elite of China's Ming Dynasty in the 16th cen-

## ASIA'S CHRISTIANS in millions (% of total population)

Although accurate numbers are hard to confirm, it seems apparent Asia's Christian community is growing fast in many places. Some suggest that the recent increases have been in fundamentalist Christian religions, which appeal particularly to poorer Asians

	1986	1996	
Philippines	49.0 (87.6%)	65.5 (91.2%)	Almost 90% of Philippine Christians are Catholic; 60% of Asia's total
India	19.9 (2.6%)	25.3 (2.7%)	In the south, <i>dalits</i> see Christianity as a way to escape the lowest caste
Indonesia	12.6 (7.5%)	19.0 (9.6%)	Though far outnumbered by Muslims, Catholics wield substantial authority
South Korea	9.5 (23%)	13.2 (29%)	Home to four of the 10 largest Christian congregations in the world
China	2.7 (0.25%)	9.8 (0.8%)	Unofficial estimates range to 90 million with thousands of converts daily
Vietnam	4.0 (6.6%)	6.1 (8%)	Critics say the current government continues a tradition of persecution
Taiwan	1.4 (7.4%)	1.6 (7.4%)	Unlike some other Asian countries, most are believed to be Protestants
Sri Lanka	1.2 (7.5%)	1.4 (7.5%)	There are eight times as many Catholics as there are Protestants
Malaysia	1.0 (6.4%)	1.3 (6.4%)	The Church is mostly local in funding and totally local in leadership
Hong Kong	0.55 (10.0%)	0.54 (8.5%)	Although only 8.5% of the population, 50% of schools are Christian-run
Singapore	0.26 (10.3%)	0.38 (12.6%)	Jehovah's Witnesses are banned in part for refusing national service
Thailand	0.26 (0.5%)	0.37 (0.6%)	Some think the actual figure is close to 3%, five times the estimate
<b>TOTAL</b>	<b>102.4</b>	<b>144.5</b>	

Sources: Asiaweek Research, Encyclopedia Britannica



# New Statistics

## ■ Missions to Central Asia aren't disproportionate

Given the large amount of media exposure for Central Asia, one might be led to think these countries (Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan) are a hotbed for mission activity, while other nations languish for lack of missionaries to their Muslim groups. But that's not the case. 3,172 missionary teams are sent to peoples who are more than 25% Muslim: Central Asia has 3% of the world's Muslims and 4% of the world's missionary teams. Pakistan has the largest concentration of the world's Muslims (12%) and 3.9% of the teams to Muslims. Indonesia has the highest number of teams: 6%.

## ■ New prayer program for the unreached

In Zaire, 15 million Christians in 66,000 churches pray weekly for the world's unreached nations. Women in 23 African nations have developed a strategic prayer network to pray for the African peoples which still have no access to the gospel (*DAWN FridayFax*, Jan. 16, 1996).

## ■ Where is urbanization growing the fastest?

The countries we think of as most urban are not the countries with the fastest-growing cities. Neither Japan, nor any country from North America or Europe, appear on the list of the world's top 100 countries for urban growth rate. Instead, the list looks like a roll-call of the least-developed countries of Africa and Asia. The following table shows the top ten nations for rate of urban growth, with the annual urban growth rate between 1992 and 1993 in the third column:

1.	Burkina Faso	11.1	% per year
2.	Yemen	8.5	
3.	Oman	7.9	
4.	Malawi	7.4	
5.	Nepal	7.2	
6.	Botswana	7.1	
7.	Gambia	6.9	
8.	Cape Verde	6.7	
9.	Burundi	6.6	
10.	Solomon Islands	6.6	

Note: a large proportion of nations with rapid urban growth rates are World A nations (*Asiaweek*, 9 February 1996:13).

## ■ New country statistics

**South Korea.** The Charismatic Renewal is growing among the 6 main and 56 smaller Presbyterian denominations of South Korea (reported to include 7.7 million people, 62% of South Korea's Christians). As one sign of this trend, 30-40% of the students at the Presbyterian Theological Seminary in Seoul are described as "baptized in the Holy Spirit," which often involves speaking in tongues. The key leader of this movement is Na Kyum-il, pastor of the 55,000 member **Ju An Presbyterian Church of Incheon**, the fourth largest church in the nation (*Religion watch*, February 1996:7). This is a notable trend in light of the stagnation, or even slight decline, of Christianity in South Korea overall.

**Czech Republic.** The Moravian church in Liberec has 500 members. It is the second-largest free church in the country.

Since 1989 it has planted 6 daughter churches. They also have a primary school and a mission school (*DAWN Friday fax*, 9 March 1996).

**England.** The 1989 English Church Census found that 25.5% of England's adult Anglicans were Evangelicals, divided into these three types: 12.8% Broad Evangelicals, 3.4% Mainstream Evangelicals, and 9.3% Charismatic Evangelicals (*CRA quadrant*, March 1996:2).

**Sudan.** The Anglican diocese of Yambio is in territory controlled by the Sudan Peoples Liberation Movement. There are 40 parishes and 200,000 members served by 60 pastors, some of whom are now in exile. An important ministry is the Mother's Union, which teaches handicrafts and home skills and provides much-needed household staples (*Anglican world*, Pentecost 1995:9).

**Indonesia.** The New Testament has now been published in the Citak language of Indonesia. There are 100,000 Citaks in Irian Jaya. 3,000 copies of the New Testament have been distributed (*NIRR* 10:6, 4 March 1996:6).

**AIDS.** The Global AIDS Policy Coalition of Harvard University, which brings together experts from all over the world, has carefully compiled and released new statistics that are more discouraging than those from the WHO:

30.6 million people are infected with the AIDS virus.

More than 60 million will likely be infected by AD 2000.

19.2 million, or 63% of the global total, are in Africa.

9.2 million have already died of AIDS, 7.6 million in Africa.

4.7 million were first infected in 1995. Less than 4% of new infections in 1995 were in industrialized countries. 2.5 million of these were in Southeast Asia, or more than half.

1.7 million died of AIDS in 1995.

516,000 children were born in 1995 already HIV-infected.

400,000 children under the age of 15 developed AIDS in 1995.

In Uganda, one of the hardest-hit nations in the world, more than half of all adult deaths are now AIDS-related. Some businesses have been forced to limit the number of funerals their employees can attend. The good news: the virus is declining in the areas of the country that were first affected. One expert predicts the wave of death will last only 10 more years (*Economist*, 10 February 1996:42-43). Some Christian ministries are reaching out in compassion and witness to AIDS sufferers and those close to them. This still represents an enormous opportunity for Christ-like ministry. Few have sounded this note of urgency: unevangelized and non-Christian AIDS sufferers have only a limited time to hear, to be persuaded, and to believe.

## World Evangelization Statistical Monitor

How does one enumerate the status of Christians (World C), Evangelized non-Christians (World B), and Unevangelized non-Christians (World A) from 1900-2025)? The analysis below is derived from our annual table from the January 1996 issue of the *IBMR*. All figures are percentages. See graph on page 1 for a visual representation of these figures.

Date	World A	World B	World C
1900	48.7	16.9	34.5
1970	37.6	28.7	33.7
1996	19.3	47.0	33.7
2000	16.9	48.7	34.4
2025	7.2	55.9	36.9

## New Technologies

### ■ New technologies needed to combat rats

When people read in *Our globe and how to reach it* that there were 20 billion rats in the world, many laughed: "They're counting rats, now! This has nothing to do with world evangelization."

Today, the Chinese are among those who aren't laughing. The country's population of 1.2 billion is outnumbered 4 to 1 by rats, who are devouring crops, cutting holes in dams, eating through electric power lines and bringing plague and disease to untold millions.

Over the past four years, rats have gobbled up more than 11 billion pounds of grain, 100,000 tons of sugar cane and have destroyed 22 million pounds of cotton. In addition, they are known to spread 57 diseases. In light of the danger posed, China's government is undertaking measures hoping to reduce the numbers of rats by 1 to 2 percent each year from 1996-2000. Whether this will deter the onslaught of 4 billion rats seems unlikely.

Rat-proof graineries could help eliminate the threat of the rodents. The investigation and development of this technology would be a viable ministry option with tremendous benefits for the peoples of China.

### ■ A new forum for evangelization emerges

1995 was an explosive year for the growth of the Internet. The number of Internet host computers globally jumped 37% in the first half of the year alone. Internationalization also continues to expand. Between March and July of 1995 the number of Internet users in China jumped from 3,000 to 40,000. By early 1996 the number was 100,000 (*Asiaweek*, 2 February 1996:16). So far, Great Commission Christians have done relatively little to evangelize through the Internet. This presents an opportunity that may very soon be as important as Christian radio or TV broadcasting.

### ■ Inductive Bible Studies on the Web

Intensive Care Ministries has a new web page with information about Inductive Bible Study Seminars worldwide and correspondence courses for missionaries in the field. The ICM Web site is located at <http://users.aol.com/icmbible>.

### ■ China tightens up on the Internet

China has issued regulations to tighten control over computer networks such as the Internet, threatening imprisonment and even death to those who compromise "state security." Computer access will be controlled by the Public Security Bureau and electronic news services will be censored by the Xinhua news agency (*Newswires*).

### ■ Technology and medicine by e-mail

The International Institute of Technology and Theology offers free e-mail consultation for world missionaries about computer and medical concerns. E-mail: [iitt@aol.com](mailto:iitt@aol.com)

### ■ You can change the world video

The Unevangelized Fields Mission has produced a video to introduce children to world mission called *You can change the world*. Contact UFM Worldwide, 47a Fleet St., Swindon, Wiltshire, SN1 1RE, England or call 01-783-610515.

### ■ Photo enhancement for prayer cards

Creative Plus offers digital photo enhancement of your not-so-great photos and produces sharp looking prayer cards. E-mail [72624.3203@compuserve.com](mailto:72624.3203@compuserve.com), or, in the USA, call (800) 347-2848.

### ■ On predicting future technologies

"Any sufficiently advanced technology is indistinguishable from magic."

—Arthur C. Clarke

## AD 2025 GLOBAL MONITOR

GEM Research, 1301 N. Hamilton, Suite 209, Richmond, VA 23230, USA



Here is something to remember. Methodists..the largest is in Seoul, Korea. Presbyterians..largest in Seoul. Pentecostals.. largest in Seoul.

Why? What happened there that isn't happening here? There are three or four secrets about the spiritual vitality and numerical growth of Presbyterian in Korea that I want to share with you:

1. Korean Presbyterians believe. (grandmother's heart).
2. Korean Presbyterians pray. (Daybreak prayer--5000).
3. Korean Presbyterians give. (10; farmers' rice).

III. Now the third stage, the 21st century. The future. I won't pretend to know the future. My name is Moffett, not prophet.

I do know this. Here at the end of the 20th century things don't look so good for Presbyterians. I hear people saying, "We don't need missionaries any more."

Some put it this way. They say:

The 19th century was the century of missions.  
The 20th century has been the century of ecumenics,  
Christians learning to cooperate with each other.  
But the 21st century will be the century of interfaith  
dialogue, when we must learn to cooperate with other  
religions, not convert them.

Don't you believe them. The next century of missions is going to be the greatest missionary century this world has ever seen, and I hope American Presbyterians will have a share in it. But with or without us, the world Christian mission is already growing and expanding. We are the ones who are declining. Not the Koreans, not the great new third world churches which are our partners in world mission if we are willing to work with them.

Contrary to what you may have heard, there are more Protestant missionaries spread out and working around the world today than there were thirty years ago.

## KOREA CHURCH GROWTH

What Makes the Korean Church Grow?

I. Corinthians 3: 3-11.

I wish I could fly you to Seoul, Korea, ~~some~~ in time to land there at dusk, just as the sun goes down, and the sky begins to darken. — Red glow. Communist? No. One fact is difficult to dispute in any mention of Christianity in Korea. It is growing. Visibly — but so astoundingly that no one really knows how many ~~in~~ there are.

I. So I am tempted ~~to~~ simply to stipulate the growth, and concentrate on the important question: not how many, but why so many.

Why, after 200 yrs. of Catholicism, and only 100 of Prot. — so many Protestants? 3-4 times

Why, when Meth. & Presb. came at same time — 5 times as many. *Presbyterianism*

Denominations: largest Meth., cong.; largest Presb., largest Independent. *Presbyterianism*

Religions: Christians 10½ m.; Buddhist 7½; Confucianism 800,000. Shamanism — ???

II. But what made Christianity grow?

A. Non-theological (Situational): non-theological only in the sense that much of history is shaped by human beings who are unaware of, or deny — that God works all through all history. To the non-believers these are purely secular, human reasons for the expansion of Chr.; to the Chr. they are part of God's general providence.

(1) The political-cultural situation. 500 yr. Y. Dynasty father old religions blamed.

## B. Mission Strategies.

(1) 3-Self -

(2) Whole gospel Good news for every part of life: medical, Mrs. Underwood, the poor, education — Father, 200 schools; Queen's Bible clubs.

(3) The Korean initiative. Saw Sang-Yoon; Pastor Kael. (see Mission)

(4) Mission -

C. Spiritual Factors

(1) Holy Spirit + Bible study

(2) Prayer

(3) Revival — 1906-08, — Father 'No automobile

(4) Personal evangelism — watermelon vendors.

1997

KOREA: CHURCH GROWTH 1997

Amy graduated in May from Duke University Graduate School. Jonathan and I drove all the way from Arizona to Durham for her graduation. Her aunt Liz and uncle Jim were also present from Columbus, SC. Former President Carter gave the commencement address which inspired all those who were in attendance.

Amy kept the house at Lake Montezuma during our stay in Honolulu, and in August she successfully passed the national physical therapy licensure examination. She is now a commissioned officer in the US Public Health Service working at the Indian Medical Center in Tuba City, AZ, a 2½ hour drive from home in Lake Montezuma. We thank God for His blessings and guidance.

The news from Korea is that after a few years of stagnation, the Presbyterian Church of Korea has begun to show its growth again. According to the report from the General Assembly, the church has added 89,391 new members, now totaling 2,191,395 members, with 55 presbyteries and 5,890 congregations. Remarkably the statistics show that the Presbyterian Church of Korea now sends 497 missionaries to 73 countries as of August 23, 1997. 610 out of 1109 applicants passed the ordination examination in 1997. Among the 610 who passed the examination, 110 were women. This is the new phenomenon for the growing and maturing Korean church today. To our delight, Taejon Seminary continues to grow and the seminary is getting ready to move to a new location to accomodate and better train the student body of 450. Again this year four students were recipients of Timothy and Kay Lee Endowment scholarships. For those who participated in this scholarship project we are very grateful indeed. We covet your continuous prayers for Taejon Seminary.

As Christmas comes again this year, may it renew our lives with fresh assurances of Emmanuel, God with us, in the midst of every day.

Love and Merry Christmas!

*Tim & Hyun Ja*

Timothy and Hyun Ja Lee

Dec. 1, 1997

Lake Montezuma, AZ 86342-5254



